

AN ACCOUNT
OF THE
CHARACTER and MANNERS
OF THE
FRENCH;
With occasional OBSERVATIONS
ON THE
ENGLISH.

IN TWO VOLUMES.

VOL. II.

L O N D O N:

Printed and Sold by E. and C. DILLY
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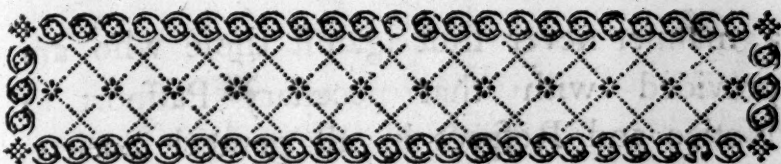
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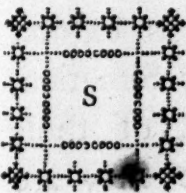
OBSERVATIONS

ON THE

FRENCH, &c.



CHAPTER XXXIII.

OME Observations have already been made on the French Women: But as they are perhaps the most remarkable in the whole World, for the many good and bad Qualities they so conspicuously display, it may not be improper to treat of them more explicitly.

No Women are easier of Access; and more willing to bestow their Company where they can do it with Propriety. Their Doors are in

a manner never shut against those who are provided with that necessary Passport to Notice and Respect in all genteel Society, throughout France (however some have taken upon them to pronounce otherwise) the Recommendation of Persons of known Rank and Credit: In which Case they will admit one at all Times; suffer one to join them in all public Places; enter familiarly into the gayest Conversation; and, in short, refuse none of those Tokens of Complaisance that good Breeding establishes reciprocally between Acquaintance.

NOTWITHSTANDING they are usually far from amiable in their Undress, yet they are not in the least afraid or averse to exhibit themselves in that disadvantageous Situation, and of meeting the Eyes even of those Inamoratos with whose Homage they are most delighted.

BUT tho' the first *Coup d'oeil* is seldom prepossessing in their Favour, the Charms of their Behaviour soon efface this Defect. Nature, it is true, has generally taken too little Pains with their Outside; and Beauty
is,

is, on account of its Rarity, no trifling Advantage in France; but then its Absence is amply supplied by those innumerable Graces that commonly take a much faster Hold, and make a much more lasting Impression on the Hearts of Men.

THEIR Address is quite easy and unaffected; and tho' one may perceive it is the Effect of Education, yet Art has been so well worn away by the Habits contracted through a continual Exercise, that Politeness may in them, be truly called a Second Nature.

FOREIGNERS especially, accustomed in their own Country to Simplicity and Plainness, are not less surpris'd than charmed with that enchanting Gracefulness in their Deportment which cannot fail to strike at first Sight. Neither can they be less captivated with the Facility wherewith they acquit themselves in the various Scenes of genteel Intercourse; which, while in some Parts of the World they degenerate into tedious Formalities, and abridge not a little the Pleasures of Society, are by the French Women conducted with such an Air of

Sprightlineſs as rather contributes to, than diminifhes the good Humour of Company.

HOWEVER, to ſay nothing of the prepoſterous Cuſtom of rather plaſtering than painting their Faces, ſo univerſally prevalent among the Women of Faſhion in France, it is ſometimes difficult to obtain a clear, complete, genuine View of a French Lady's Perſon: Not ſo much on account of the Diverſity of Ornaments her Dreſs may be crowded with, as from the reſtleſs Vivacity that puts them in perpetual Motion, and hardly allows a Moment of Pauſe and Interval between the Changes of Attitude that ſhew them inceſſantly in a different Light. Horace's *Vultus nimium lubricus aſpici*, a Face too ſlippery to behold, is perfectly applicable to them in theſe Inſtances.

BUT in the miſt of this continual Agitation, there are two Objects they are peculiarly ſolicitous in not ſuffering to eſcape one's Attention, their Teeth and Eyes, of both which they loſe no Opportunity to diſplay the remarkable Beauty, being fully conſcious of the ſplendid Whiteness of the firſt, and
of

of the singular Brilliancy of the last. Certain it is, that in these two Articles few Women are thought to equal, none to surpass them.

THEY who ascribe superior Lustre and Beauty to a French Woman's Eyes observe that what constitutes the Merit of them is not so much their Make and Colour, as the Life and Poignancy they convey to all their Discourses; that by their Looks one can nearly tell what they mean to say, and that they may, in a manner, be called a Text of which very few Words are wanting to make a Commentary.

BUT they, on the other Hand, who set so high a Value upon that Innocence, and modest Reserve in their Countenance, as well as Behaviour, for which our English Women are so generally and so justly celebrated, object to that Poignancy in the Eyes, and Meaning in the Looks of the French Women, which, in their Opinion, favours too much of Boldness, and rather argues an Oblivion of that Delicacy and Decorum in their Appearance and Manners which are

equally the Glory and the Safeguard of Womankind.

THE perpetual Mixture of Company in France, where Women are of all Parties, inures them to a Degree of Sagacity and Penetration not inferior to that of Men, even in such Things as properly belong to the latter. Their Conversation is not more entertaining from the natural Softness and Blandishments peculiar to the Sex, than from the Capacity many of them have arrived at through long Use and Observation of speaking pertinently on almost every Subject.

As Women have a much greater Portion of Native Eloquence than Men, the French Ladies have consequently a larger Share than the Women of other Nations, from their everlasting Practice of it. Though their Volubility of Tongue is indefatigable, the Variety they throw into their Discourses, and the prodigious Sprightliness that animates them, almost prevents the Perception of this general Failing of the Sex.

If

If Persuasion be the End and Proof of Eloquence, they most indubitably merit the Prize. They are so alluring, so fraught with the Arts of Insinuation, that it is hard to withstand them whenever they undertake to win our Assent.

It is with great Justice, however, that we set a much higher Value on the Openness and unartful Sincerity of our Country Women, whose Candour and good Sense needs no Varnish, and whose Beauty, heightened by unfeigned Modesty, renders them the most charming and lovely of their Kind.

Thus a young Englishman, on his first Arrival in France, is apt to take but little Notice of their Women, when he revolves in his Mind the Difference of the Persons he meets with from those he has left at Home; and compares the Artifice and Cunning that is discoverable through the Veil of finished Breeding, with the Ingenuity of Behaviour that characterises the fair Sex of our Island.

BUT the Case is quickly altered after his Introduction to the more intimate Acquaintance of the French Ladies: Notwithstanding his former Devotion to the pure genuine Charms of Nature, he soon becomes a Victim to the Inticements of Art; whose Seduction of and Conquest over him is the more sure as it is gradual and less perceptible.

THE French Ladies are Strangers to Restraints of any sort, and enjoy the most unbounded Liberty; an Assertion not in the least exaggerated. Their Husbands never think of thwarting their Inclinations, and allow them the fullest Liberty to shape their Course in all Affairs, as they deem it fittest for Convenience or Pleasure. These are the two Points, in the whole Circumference of Things, by which they principally steer; and if these are attained, their Sollicitude is often very small about the World's Opinion of their Allures. Husbands are too civil to make much, if any Inquiry at all concerning them; and, indeed, as they deny no Licence of any kind to their Wives, they debar themselves from none in their Turn.

HENCE

HENCE it is that France is a Country where Gallantry is in the highest Vogue, and bears a less odious Aspect than it does in most other Parts; tho' surely nothing can be more scandalous, in the Eye of Decency, than a System of Infamy thus methodised, as it were, and publickly carried on and allowed of on both Sides by a tacit kind of Agreement.

FROM this ignominious Cause proceed those reciprocally voluntary Separations of Family, Society, and almost Acquaintance, under the same Roof: Each possessing the absolute and sole Property of different Apartments, different Servants, different Equipages, and in short different every Thing. Thence also, what is much worse, that frequent Indifference of the Men for what they have often so little Reason to esteem their genuine Posterity.

THE Care and Superintendence of these falls, therefore, very commonly to the Women; who, to do them Justice, are Examples of the most effectual Activity in the pursuit of the early Schemes their fertile
Imagina-

Imaginations teem with for the Welfare of their Offspring.

HEREIN their Conformity to, and Participation of the National Spirit and Principles is not less displayed than among the Men. In Consequence whereof, as the Military and Ecclesiastical are the only Professions that are held honourable in France, a French Lady disdains to cast her Thoughts on any other in Reference to her Progeny. She employs herself in speculating with the most acute Nicety, by what Methods she shall successfully dispose of her little Family into either of these Vocations: with equal Skill and Sedulousness forming the Plans which are to be conducive to this Purpose, and beginning by Times to carry them into Execution: Setting all her Engines to work, and through Dint of her consummate Expertness in Intrigues of all Denominations, obtaining Benefices (that is Sinecure Livings) for some, and Commissions for the others; an early Initiation into which divers Professions, is a very common Thing in France; where it is usual to behold rich Dignitaries and Officers of Note in the Persons of young Lads,

Lads, and sometimes of Children in Petticoats.

IF one may judge, however, of the Superiority of maternal Tendernefs by that which is naturally the strongest Proof, Attention to Infancy, one would be apt to decide in Favour of our English Women, who are evidently fonder of their infant Progeny, and much more sollicitous in all that relates to that helpless Situation of our Nature, than the French: Few of whom are willing to undergo the Labour of suckling their Children, in comparison of the far greater Number of English Women whose Circumstances, if they chose it, might exempt them from that Trouble.

C H A P.

C H A P. XXXIV.

LITERATURE has been mentioned as no inconsiderable a Part of the Character of many Ladies in France. This is a Truth to which all Foreigners who have had Admittance into polite Companies there will readily yield the most ample Testimony.

SEVERAL, indeed, affect to be conversant in the more dry and abstruse Sciences, such as Mathematics and experimental Philosophy: But the Branches wherein many of them do really shine, are that Portion of Ethics which is applicable to the practical Part of Life, and was best understood by those who have produced such Writings as the Spectators, Guardians, and others in that Style; which the French are impartial enough, to consider as the Standards and Models of all substantial and useful Instruction; and on the Strength and Excellence of whereof Voltaire pays the English Nation, the noble Compliment of deserving to be, *les Precepteurs du Genre humain*, the Preceptors of Humankind.

COM-

COMPOSITIONS of moral Wit and Ingenuity, such as Rochefoucault and Bruiere, the French, indeed, seem capitally to delight in; as they exactly hit their Disposition, quick, lively, and charmed with that chiefly which does not require too profound and tiresome an Investigation.

NEITHER are they less pleased with Performances in the strain of *Le Diable Boiteux* and *Gil Blas*; which are the more admired and praised as they describe such Scenes as of all others sink deepest into their Attention; from the Cogentiality and Similitude of most of the imaginary Actors and Passages to Realities well known among the French; who place infinitely more value on those Productions that paint Life and Manners, than upon any others; and affirm such Births of Fancy do greater Honour to a Nation, and evince its Genius and Invention much more than elaborate Speculations.

THUS, notwithstanding our Philosophers and other deep Authors are excellently translated, and very much read and studied among
the

the French, yet they allow us, perhaps, more Credit, for as they certainly bestow more of their Attention upon Tom Jones, Sir Charles Grandison, and other such Writings; which they frankly confess have introduced among them a more favourable Opinion of the Elegance and Refinement of our Understanding, and the Rectitude and Delicacy of our Taste and Ideas, than all the preceding Labours of our greatest Geniuses; to whom, indeed, they could not refuse the Applause and Admiration justly due to the sublime Extent of their Capacity; and whom they acknowledged to be as able Champions and Assertors of literary Fame as any Nation could boast of; but did not yet admit their Works to be sufficient Proofs of our possessing an equal Talent with themselves in feeling and describing the finer Emotions of Nature, and following it in the closest Recesses and most complicate Windings of the human Heart and Mind.

As, indeed, no People display, so none esteem in a higher Degree than the French the Gift of distinguishing with Nicety and Precision, the various Operations of the Faculties and Passions

sions that compose our intellectual System, and of discerning their reciprocal Influence upon, and conflict with each other, through the Medium of those external Motives that govern the Transactions of Life.

THIS, when elucidated by an ingenious Fiction, founded on Incidents equally probable and interesting the French, not without Reason perhaps, hold the most curious and most instructive, as well as the most entertaining of all Kind of liberal Knowledge.

A CIRCLE of French Ladies may not unfitly be deemed a Bench of Decision on literary Merit. From these Assemblies Verdicts of Approbation or Censure are emanated on all *ouvrages de Gout* Works of Taste, that is, on all Subjects susceptible of the Embellishments of Imagination or Stile. These the Ladies have appropriated to themselves as a Province to the ruling of which they deem their Capacities fully adequate.

IN order, however, to give more Weight to the judicial Authority they have thus assumed, and to render it not unworthy of the
Re-

Respect they claim in its Favour from the Public, they have taken care to provide themselves Assistants and Coadjutors in this supreme Court, whose Decisions have no small Influence in France, where the Opinions of the enlightened Part of the fair Sex are allowed a Credit and Consequence they possess not elsewhere in so flattering a Measure.

THESE Assessors, if they may be so termed, are the Gentlemen on whom some Notice and Remarks have been already bestowed, the Abbés, Numbers of whom are conspicuous Votaries of Ingenuity, and upon that and many other Accounts, have the Honour of being most intimately allied with the Ladies.

In most of the Houses of these learned Ladies there are stated *Cotteries*, to which always belong one or more of those Gentlemen, who may not unaptly be compared to the *Chasseurs* in Modern, and the *Velites* in ancient Armies: Their Duty being to hunt and discover whatever the busy Pens of the ingenious Literati are employed in hatching,

hatching, and of which, even while in Embrio, they must, if they mean to shine in their Station, have the Sagacity to hint the future Worth or Demerit, by that sort of Penetration which we will hazard to call a second Sight.

THIS Anticipation of Things completely establishes their Character as Men whose Forecast and Vigilance nothing can escape: a Character the French are as proud of earning by labouring in the *Operose nihil* making much ado about nothing, as by exerting their Activity in Affairs of the most serious Importance.

WHEN this Embrio is ripened into its intended Proportions, and has been launched into the wide World to try its Fortune, then comes the critical Time of Action; then all their Faculties are summoned, and set to work to examine and discuss it piecemeal, in order to lay their Notions of the Matter before the Tribunal of the Ladies, who are always complaisant enough to form their own Judgment of it, partly on the antecedent Determination of their male Co-

operators in office: Who, like the Dissectors in a Meeting of Anatomists, prepare the Subjects on which the Ladies are, in a Manner, to read Lectures: A Task many of them perform in a Strain not unworthy of an Orator.



C H A P. XXXV.

THESE very pleasing Methods, not of passing Time, which would be an Expression far beneath the Merit of the Meaning, but of employing it to an edifying and laudable Purpose, took their Rise from the polite Custom introduced at Court during the Regency of Ann, Queen Dowager of Lewis the Thirteenth, and Mother of Lewis the Fourteenth, of holding Assemblies regularly in the Evening, in order to unbend the Mind after the Fatigue of the Day, by agreeable Conversations, wherein the Sallies of Wit and Genius were peculiarly welcome, and usually made the principal Share of the Entertainment, through the Countenance and favourable Reception they met with from her.

As

As she was a Woman of uncommon Sprightliness, and tinctured with all the Notions arising from that Spirit of Gallantry so current in Spain, her native Country, she gave no small Incouragement to the Progress of it in France: Whence arose those voluminous Compilations of strange and marvellous Adventures which mark so precisely and forcibly the Taste of that Age, and, in numerous Instances, did not a little influence the Manners of the Times; which abounded accordingly in Men of the most enterprising and daring Disposition, not unlike such Heroes as figure in Romances and fabulous Records. Such were a Duke of Guise, who aspired to be a King; and even a Condé, whose boundless Designs he hardly knew himself. To say nothing of the many celebrated Names who were coeval with them, and who contributed, by their wild Ambition, to the Confusions that were agitating almost every Part of Europe.

BUT setting aside these Excesses of a luxuriant Imagination, the Taste of that famous Queen was delicate and refined. She perfectly understood the true Nature of Wit,

and polite Intercourse, and forwarded the Cultivation of both in a Degree that proved highly serviceable to the Interest and Reputation of the fair Sex; whose aptitude for Improvement in so advantageous a School was quickly perceived, and who soon spread over all France an acceptable Imitation of so illustrious a Precedent.

IN the following Period, the Reign of her Son Lewis the Fourteenth, the Foundation she had laid met with an ample Superstructure in the Countenance that Prince was ever fond of shewing to the Ladies; whose intellectual Merit became, of course, conspicuously noted, and attracted the most distinguished Predilection: Witness a Montepan, who possessed his Heart in Quality of a Mistress, and a Maintenon, who held it by the more honourable Tenure of a Wife: Both of them Women of prime rate Understanding, and not less accomplished in the Arts of endearing themselves to Men by the Charms of their Conversation, than of captivating their Minds by the Elegance of their Writings.

DURING

DURING that Aera the Spirit of Literature and Knowledge grew so powerful among Womankind, as to be sometimes carried to a Degree of Excess highly blameable and ridiculous; as it was in the Instance of those well known Conferences held in the Presence of the Duchess of Longueville, who devoted her latter Days to abstruse, highflown Studies of Mystic Theology, to atone, as it were, for having spent her Youth in Faction and Intrigue.

THERE was, however, in her Case some Share of Merit; as the Men she admitted to her Confidence and Intimacy were the Disciples formed under the Tuition of those masterly Teachers who presided at Port Royal, once a Seminary of the most consummate Genius and Learning; as the great Names of Nicole, Arnaud, Pascal, and others abundantly testify.

BUT without entering into the Recesses of Devotees, secluded from the fashionable World, we shall find a sufficient Number of Females who diverted it by their Extravagancies in the Department of Literature,

and who made so considerable an Appearance in the Community, as to excite the Animadversion of Moliere, whose satirical Comedies of the *Precieuses ridicules* and *Femmes Savantes* drew so faithful and minute a Portrait of that Species of Foible, that a general Correction was almost instantaneously effected by them. The French Women of Fashion, since that Epocha, have usually taken Care to ally an Application to the genteel Branches of Literature, with a Restraint on the unnecessary Pursuit of more Knowledge than is becoming them: And have, in short, learned to be wise with Moderation.

THESE *Cotteries* remind one of those that prevailed in the Days of Our Queen Elizabeth; who having received a classical Education herself, and possessing uncommon Parts, was always much delighted with the Society of Persons of Learning. Whence it became fashionable to appear, and which was more, to be conversant in Books and Knowledge.

THIS happy Turn in the Rulers of the English Nation proved, no doubt, a powerful Incentive with such as felt themselves inclined

clined and indowed with Talents to acquire a Name in this Province; and produced accordingly the many Exertions of Genius and Capacity which graced the Annals of that Reign.

BUT as the Seeds of polite Society had not yet sufficiently fructified, and as the Rules of Elegance in Taste had not yet attained a Maturity of Refinement, the conversational Amusements of her Time were rather far-fetched and troublesome Trials of Wit and intellectual Dexterity, than easy unstrained Exhibitions of good Sense and Ingenuity: An affectation of difficult, mysterious Expressions, almost as obscure as Riddles, infected the common Run of Discourse, and they who could wrap their Meaning in the darkest Phrases were often reputed the most ingenious.

SUCH were the first Attempts towards refining genteel Intercourse; which, however, by Degrees, shook off these uncouth Modes of Speaking; numberless Specimens whereof are interspersed in the Productions of those Times, and no few found even in Shakespear; who, notwithstanding his

manifest Conviction of their Impropriety, still, in Compliance with the Humour of his Age, often condescends to play upon Words, the Faculty of distorting whose original Meaning into every possible Signification, seemed then to constitute a capital Ingredient in a Pretender to Pleasantry and Humour.

HENCE the Reign of James the First was that of Punning; which flourished with the more Success as it occasionally proved a Step to the most exalted Posts; witness a Bishop, who obtained his Mitre by punning a propos. Let it, however, be remembered that if James made his royal Prerogative instrumental in rewarding a Punster, the great Cardinal Richelieu, as much a King, in fact, as the other was in Title, long after the Extinction of that Fatuity in England, and at a Time when the Spirit of Improvement had made a sufficient Progress in France to have taught him the Contempt of such Frivolousness, did, notwithstanding, bestow a Bishoprick for the sake of making a Pun himself.

BUT the Absurdity of running after this *Ignis Fatuus* of Wit (if one may so stile it)
sub-

subsided in the Reign of Charles: And the
 Genius of manly, solid Elegance, both in
 Speech and Writing, was beginning to
 promise the noblest Harvest of literary Glory
 to this Country, when civil Calamities put
 an End to all these Hopes, and threw the
 Management and Direction of our Nurseries
 of polite Knowledge into the Hands of the
 most unfit Governors that ever Zeal without
 Discretion, Taste, or Discernment, could
 have commissioned for their Destruction.
 This, in all probability, had been com-
 pletely effected in a few Years, had not the
 Restoration taken Place; which happily
 revived an Application to the Belles Lettres,
 almost extinguished in the gloomy Course of
 Education prescribed in both the Universities,
 according to the Enthusiastic Ideas of the
 Powers then in Being; who, notwithstanding
 their Talents were, in many essential Re-
 spects, highly salutary to the Public, yet
 in this Particular, were most miserably
 deficient, and shewed themselves most igno-
 miniously faulty and erroneous in the great
 Art of training human Nature to Advantage
 in the first and most important Stages of Life.

C H A P. XXXVI.

AN Exercise not unusual among the French Ladies is that which proceeds from their Addiction to Poetry; many Branches whereof several of them cultivate to Admiration; in consequence of which they frequently delight in making a reciprocal Display of their Expertness by producing, without any previous Study, some poetical Composition.

THE Vivacity and Ease wherewith Numbers of them acquit themselves on such Occasions is often amazing to a Stranger, who sees little of this Exertion of Capacity among the Females of his own Country: While here it is common; and the bare Practice alone is what they hardly value themselves upon, unless their Eminence therein is avowedly remarkable.

IN a single Meeting one is not seldom witness to a Diversity of Productions, most of them containing some agreeable Conceit, and if not absolutely perfect in their Kind, at least very presentable to any Audience
whose

whose good Sense will construe them in the Light they were meant, as Relaxations and not Labours of the Mind: In which View they will justly afford Credit to their Authors, who certainly are at no great Pains in framing them. Neither, indeed, is the same Dexterity and Promptitude absent from their other Performances, through which a Vein of Readiness and Facility is observable, which shews that Writing is as much an Amusement to them as it proves usually a Toil to others.

THERE is another Species of intellectual Diversion prevailing among them, the Introduction of which into all genteel Companies would certainly give them a better Title to claim Precedence above the Vulgar, than many of those Murder-Times (Pastimes is too good a Word) that are so universally, though not less shamefully, fashionable.

THIS Diversion consists in throwing on Paper a Number of unconnected Words, to which every Body present is in Turn to give a different Connection.

As

As much Wit and good Sense are often displayed in these instantaneous Exertions of Reflection as need not fear to meet the most severe Criticism: And if, as it cannot be denied, some of the greatest Mistakes and Errors in the conducting of Affairs are owing to want of sudden and momentary Recollections of Thought, usually so decisive in favour of such as are versed in them, a Method which contributes so effectually to so beneficial an Expertness cannot be too much applauded and encouraged.

It is a Matter of some Surprise that in the midst of those everlasting Imitations of what is modish abroad, especially in France, that characterise so many of those who wish to pass for the Standards of Gentility among us, a Practice has not been adopted which would have surely found a kind Reception in so sensible a Nation as ours; and would undoubtedly tend to the highest Improvement of our Youth of both Sexes, by exciting their keenest Endeavours to make themselves acceptable to each other, upon that Footing which the Sanction of Reason most certainly recommends as the properest, as it is,
indeed

indeed, the only one we should be desirous of obtaining, that of Sense and Capacity.

IN the mean Time the Improvement of the Mind is not the only Thing consulted in these *Cotteries*. After having paid their Tribute at the Shrine of Literature and Ingenuity, Comus never fails to be called in to conclude and heighten their Festivity.

THIS, is a Scene wherein the French act their Parts in a manner prodigiously different from what we do, who are not over often given to deviate from that sobriety of Mirth which too strictly presides in most of our mixed Companies; where People commonly seem much more on their Guard against its Excess, than intent to give it any Vent at all. A Turn of Temper and Disposition that reigned among us, even Centuries ago, if that old French Author may be credited, who, writing of a merry, making of Englishmen, at which he was present, says, *ils se divertirent moult tristement à la Façon de leur Pays* they diverted themselves

selves very sadly according to the Custom of their Country.

THE very Reverse of such a Strain is the case in France; where a Diffoluteness of Mirth, and the very Extremes of every kind of Jocundity are indulged without any Reserve.

THIS, however, of the two, seems the most preferable, as it answers the End much sooner and better than the former; which is apt to leave the Mind in the same Situation it found it; nay often obliges us to have recourse to some further Expedients in order to banish the Gloom occasioned by a Fit of Self-Restraint on the Spirit of Joy, which is naturally averse to the Observance of Rules, and loves to act according to its original Impulse, and break forth without Order and Premeditation.

As the Practice of Singing is every where considered as a Demonstration of inward Satisfaction and Delight, and as one of the most pleasing Appendages of social Festivity, it may very well be presumed that the French,
who

who of all People pretend (and not without Reason) to understand the Art of carrying the latter to the utmost Perfection, should make Singing one of their most ordinary Pastimes: And that the Ladies particularly should be as proud of excelling in this, as in every other Attainment conducive to Jovialness.

THIS a serious Englishman would say they are with a Witness; as in most of their Meetings and Parties a Display of their vocal Faculties seems an indispensable Requisite to render them completely agreeable, and ingrosses a capital Share of their Study and Attention.

CERTAIN it is that no People whatever take more Pleasure in this Amusement. In France the End of a Feast is almost always the Beginning of a singing Match, wherein every one must contribute his Contingent *tant bien que mal* according to his best; and really a Man must prove a wretched Performer indeed, if the jovial Method of Performance which few Frenchmen are not Masters of will not most effectually conceal the Defects of Voice and Harmony.

THE

THE French entertain a very favourable Notion of their Abilities on these Occasions, and very confidently assert that they alone know how to Sing.

WITHOUT endeavouring to ascertain the precise Date of its Origin, there is an Adage of great Antiquity in France; and received with implicit Belief by most Frenchmen: The Text is *dolet Hispanus, flet Italus, Germanus boat, Flander ululat, solus Gallus Cantat*, the Spaniard moans, the Italian whines, the German roars, the Fleming howls, the Frenchman only Sings.

WHAT is remarkable in this celebrated Catalogue and Appreciation of Singers, is that no mention is made of the English: As if our Faculties in this Particular were so slender as to remain beneath all Notice.

In other Cases due Regard is shewn to us, both by them and other Nations; the Italians especially, in their well known Review of the Characteristics peculiar to each European Nation, have assigned us a very honourable Station; and describe us in Colours that

that ought to be reputed the more genuine and approaching to Truth, as one cannot suspect their Pencil to have been guided by Interest or Adulation.

EVEN Charles the Fifth, in his notable Comment on Languages, thought ours was agreeable enough to be classed with that of the feathered Kind. How then it came that we were forgotten by the French, in the above cited enumeration is somewhat deserving of the Surprise that has been express: For though we claim not in this Branch the superlative Degree of Merit, yet we may challenge the Right of being, in the Words of Horace, *extremi priorum extremis usque priores*, behind the foremost and before the last.

THIS Omission, therefore, is most probably accounted for by supposing the above Adage to have been made at a Period when Singing was as little practiced and encouraged in England, as it is at this Day in Holland: A Country where vocal Music is notoriously less in request than in almost any other Part of Europe.

BUT the superior Merit arrogated by the French in this Respect, unless it may be for the Words of their Songs, is universally regarded as a very groundless Pretension: Not only in the Opinion of all Connoisseurs in Music among the English, who were never so numerous as of late Years, but equally of those in other Nations, particularly the Italians, who avowedly excell all People in this Science.

THE celebrated Rousseau, in his well known Critique on the French Opera, expresses the utmost Contempt for their Taste in Music; and Voltaire himself, speaking of it, makes use of these remarkable Words, *notre Musique n'est du gout d'aucune autre Nation*, our Music is not relished by any other Nation.

THE Stile of their Compositions, is, indeed, so very disagreeable to Foreigners in general, that while a great Deal of Italian, German, Spanish, Portugueze, and even English Music is indiscriminately played in various Parts of Europe, no French Music is ever performed but in France.

THIS

THIS Deficiency in musical Taste is the more extraordinary as France abounds with Instrumental Performers; many of whom are allowed to possess first rate Merit in Point of Execution.



C H A P. XXXVII.

FROM the Gaiety of their *Cotteries* and convivial Assemblies we may now trace the French Ladies to their Toilets: Where every Woman in France rests fully persuaded the Genius of Taste and Elegance in Apparel, and every Ornament that Invention contrives to grace the human Frame, appertains to them with an exclusive Right.

THIS, indeed, is no less the Creed of their Countrymen concerning their own Talents in these Matters; and it would be an Offence of no very slight Nature to their Vanity were a Foreigner to dispute their Supremacy therein.

BUT whether the Rest of the World assent to the Rectitude of this Conviction or

not, might perhaps afford a Discussion no ways advantageous to their Prepossession; as Imitation of any Mode is no certain Proof of the Imitator's Approbation, any more than of the Propriety of the Mode itself.

IN the mean Time as their Fashions and Fancies are so extensively diffused, though no Argument of their superior Merit, yet it is a Consideration that ought to induce us to admire the Dexterity of their Inventors, in propagating so successfully a Notion of such national Benefit to them.

NOTWITHSTANDING we may doubt the Pre-eminence of Taste in Dress which the French Women arrogate with so much Confidence and Parade, they certainly are gifted with such a knack of magnifying the Worth of Bagatelles, and making much out of Nothing, that whatever they devise relative to the Ornament and setting off of their Persons is generally thought agreeable and becoming.

THIS however, the French are of Opinion, is much more owing to that agreeable Ease and Sprightliness attending all their Motions

tions and Deportment, than to the real Beauty of those dressy Decorations they invent in such Profusion; and that their Air, their Gait, their Address, the whole, in short, of their external Behaviour is so much a constituent Part not only of their very Persons, but even of what adorns them, and the Connexion between all these is so apposite and well adapted, that what was formerly said of the military Accoutrements of the Roman Soldiers may as justly be applied to a French Lady's Adjustments, that through Use and Expertness they seem as natural to her as Members to the Body.

AN Appendix in their Apparel not to be forgotten are the long Tails of their Gowns, with which they pride in sweeping the Ground behind them, as they step forward with that visible Impression of Self-complacency in their Countenance, which results from the Consciousness of being esteemed Persons of distinguished Rank: The Appearance whereof they are also no less studious to preserve in the Number and Magnificence of their menial Attendants, one of whom, (always the handsomest Fellow) is sometimes

honoured with the Office of Train bearer, if her Rank will allow that Piece of Ostentation.

SOME, indeed, of the *premiere Volée* are, on certain Occasions, attended by Youths most richly and elegantly clad, and not unlike so many Cupids, as the Spectator observed many Years ago. These are dignified with the Appellation of Pages, a Title more honourable in France than in any other Part of Europe, their Mistresses or Masters being in a Manner, bound to make some decent Provision for them, as they are commonly the indigent Offspring of genteel Families decayed in their Fortunes, and who are glad to avail themselves of this Practice among the great Nobility to entertain in their Household a certain Number of these young Gentlemen; some of whom often become, through fortunate Accidents, and their own Prudence in managing to Advantage the Opportunities thrown in their Way, Persons of the primest Eminence in the first Departments of the State.

SOME of their Writers have thought it necessary to pay a particular Regard to the pretended

pretended Ascendancy of their Country Women, and Men too, in the Article of Dress over other Nations; whose Poverty of Genius in these weighty Affairs they have laboured minutely to prove; and to expose their Aukwardness and Temerity whenever they venture to depart from French Models, in the Completeness and Perfection of which their Exultation knows no Bounds.

THESE Selfish Conceits infect them to so shameful a Degree, that an Author, the Gravity of whose Profession (being a Dominican Friar) might have excused him from treating of such a Topic, bestows, one may well perceive, no small Portion of his Attention on the imaginary Preference a French Lady's Dress merited when compared with that of an English one; and this too in a Part of the World where his Thoughts ought to have taken another Turn, from the Purport of his Errand which was that of a Missionary in the West Indies; the Person meant is Father Labat, from whose Merit, which is unquestionable in other Respects, this is by no means intended as any Detraction.

WHATEVER Opinion the French of both Sexes may entertain of their unrivalled Excellence and Taste in Dress, the Fact is, that there cannot be a greater Mistake than to suppose either our Men or Women of Fashion approve the whole of it implicitly. In each Country they have a Stile of their own; and though it cannot be denied that we borrow occasionally some of their Modes, it is no less certain they have long copied very many of ours: For the Truth of which we may appeal to the Observations of the *Abbé le Blanc* himself, however some of his Country-men may affect to deny it.

WE may dismiss this uninteresting Subject, which no People, perhaps, but the French would think worth insisting on, with observing that as nothing is more unsettled than Fashion, which is perpetually undergoing the strangest Varieties and Vicissitudes, it is absolutely ridiculous to assign any Degree of Praise or Demerit to what seems, at all Times, to have been conducted by no other Rule than that of Caprice.

FASHION may be compared to personal Deportment, the Propriety of which is partly regulated

regulated by the Customs peculiar to divers Nations: What in some is deemed impertinent, passes, in others, for a modest Assurance; and so repugnant and contradictory are many of their Notions, that Defects, on the one Hand, are often construed into good Qualities on the other.

It is, therefore, no less unjust than absurd to contend for national Pre-eminence in Matters so indifferent in their Nature, and so little deserving of any serious Attention. For this Reason Writers should content themselves with a cursory Mention of the Disparity subsisting in these Respects, in various Countries, without arrogantly determining, as is too commonly the case, which is the most commendable: A Fault which the rest of Europe unanimously complain the French Authors are more frequently guilty of than any others, by their partial Decisions in Favour of those Fashions that originate in France.

A FRENCH Lady at her Toilet is absolutely in her Center. The Persuasion of her unrivalled Excellence in that Situation gives her an Air of Satisfaction and Authority in the
Exercise

Exercise of which she delights to consume a very large Portion of her Time,

BUT cosmetic Functions, however precious and important to a Female, are not the most material Part of the Business to the Transaction of which this beloved Spot is dedicated; a Business that comprehends no less than whatever falls under a French Lady's Cognisance, from which, in France, nothing, as already hinted, is exempt either of a domestic Nature (the most material and intricate Concerns of which she claims an equal Right to inspect and manage with her Husband) or of what may relate to Affairs out of Doors; in a multiplicity of which she is equally proud and sollicitous to engage, prompted by Motives of Ambition, Curiosity, or Officiousness, those great Stimulators of female Activity; but whose Influence over the Sex, is felt nowhere more effectually than in France.

THE more public, and consequently the more improper the Sphere may be wherein they are determined to figure, the less they recede from the Measures they take for that Purpose; and the more arduous their Undertakings

takings and foreign from what their Occupations ought to be, the higher they rise in their own Estimation of their Value and Importance; and, what is more soothing to their Vanity, (and is an Object for the obtaining of which the Quiet and Comforts of Home and all other Enjoyments are willingly sacrificed) the more exalted, according to their own Apprehensions, their Characters become in the Eye of the Community; to command whose Attention, through such Means, is the Summit of their Desires, and a Happiness for which they will pay almost any Price.

WHILE we censure thus freely a Failing so notoriously common among the Women of Distinction in France, Impartiality, on the other Hand, requires an equal Allowance of Praise to the many French Ladies who employ themselves in a manner more suitable to their Character, whose Patronage is the Support of a large Number of useful Foundations, and a very considerable Part of whose Revenue is consecrated to Deeds of Generosity and pious Munificence.

THE most illustrious Promoter of this laudable Spirit, was Madam de Maintenon,
who

who has been most happily imitated : Many charitable Institutions in France owing to her Memory that Tribute of Gratitude which is due to those who have given Birth to public Benefits by the Power and Influence of their Example.

HAVING thus cited this last and greatest female Favorite of Lewis the Fourteenth, it is but just, to say something, on the same Score, of the Rival whom her more fortunate Star discarded, Madam de Montespan, who also closed her Days in a very exemplary Manner; expending the major Part of her annual Income in providing for the decent Settlement in Life of many a worthy Couple and atoning, by this truly noble Strain of Piety, for the Scandal which her Connexion with that Monarch had occasioned in the Minds of the religious Part of the Nation.

C H A P.

C H A P. XXXVIII.

THE French Women, however they may delight in frequenting Places of public Resort, are not, in general, so active as the English; among whom bodily Exercises, such as Walking, Riding, and Dancing, are incomparably more in Use; and though their Gait may, by some, not be thought so remarkably graceful, nor their Feats in a Ball Room so various, yet it is certain they will by much out-walk and out-dance the French; over whom their Dexterity and Courage in Horsemanship is obvious.

THE Gracefulness of a French Lady's Step has ever been a Subject of the highest Panegyric in the Mouth of every Frenchman who ever attempted to celebrate the manifold brilliant Qualities of his Country Women. But though it cannot be denied that their Movements are just and regular, and even agreeable, yet there seems no Necessity of attributing to them that Majesty which many of their Admirers pretend to discern so conspicuously, that a Frenchman is often apt to speak of them in the same Manner as Vir-

gil represents Juno speaking of herself, when taken up with the Idea of her Importance she says *Incedo Regina*.

THE Truth is, that, as it was observed with regard to Fashion, all this is mere matter of Opinion. What by some is accounted graceful, and what the French call *degagé*, appearing to others bold and *effronté*, a Word generally understood, but not easily rendered with Precision: The Vulgar call it Brazen. These Aims at Stateliness in the French Ladies, so highly extolled by their Countrymen, have accordingly been treated by others as pure Affectation; or, to give it a softer Term, an unnecessary studiousness of exhibiting their Persons to Advantage.

BUT as Merit, even of the most trifling Sort should not be discouraged, one may venture to say that the French Women are certainly laudable for endeavouring (though their Methods may be occasionally erroneous) to supply the sparingness of Nature in the Embellishment of their outward Frame, by the Assistance of Art; and even wish that our own much fairer Country Women would not
shew

shew themselves forgetful (which is too often the Case) that native Charms may receive no inconsiderable Improvement by condescending to attend somewhat to Carefulness in the Regulation of Carriage and Motion.

IT is chiefly, if not almost solely by an Attention of this Kind the French Women, though unable to rival them in such exterior Perfections as are the Result of pure Nature, attain to a Degree of Eminence in most of the brilliant Accomplishments, that in a manner effaces the Recollection of their Inferiority in the former. To which when we add the Wit and Vivacity of a cultivated Understanding (a Praise they so uncommonly deserve, that it cannot be too often repeated to their Honour and the Incitement of others to imitate them) one would think they need not much deplore the Absence of personal Comeliness, and that the Pains they have taken to counterballance that Defect afford an ample Compensation.

AFTER having expatiated so largely on the mental Beauties, and the many other engaging

ing Qualities of the French Women, it is but natural to drop a Reflection on their unhappy Deficiency in personal Charms; and to lament that, in forming them with so remarkable an Aptitude and Inclination to please by almost every other Motive that fixes the Attention and captivates the Hearts of Men, Nature should have denied them an adequate Measure of those Attractions that operate so invincibly on the Sight, and are so often more powerful alone than the united Force of every other Consideration.

THE French Women are, in this Light, a melancholy Verification of the *nihil ex omni Parte beatum* nothing is completely perfect. A Truth Foreigners discover at first Sight of them. A Truth which the Frenchmen themselves, who have seen those Countries where Handsomeness in the Sex is a Gift of far greater Diffusion, acknowledge with a Readiness they are Strangers to in the Confession of any other national Deficiency; and a Truth of which the Women in France feel the Reality with too much Poignancy of Conviction, as may be
be

be clearly evinced by their perpetual Efforts to conceal or extenuate it.

BEAUTY, in short, is a Plant of no common Growth in the French Soil. We are often obliged to seek it there with as much Difficulty as it may be found with ease in England; where every Street affords agreeable Objects in such Profusion as well merits the Epigram once made on the Women of this Country, by a Foreigner of Distinction on a Visit to the Court of Charles the First; the last Line of which pays them the Compliment of saying *Huc Venerem credas transposuisse Paphon*, one would think that Venus had transplanted Paphos hither.

A PROVERB in France, which is no weak Argument of the Scarcity of Female Beauty there, is the following; that a handsome Woman is the Goddess of her Acquaintance, the Queen of her Husband, and the Tyrant of her Lovers.

No Saying was ever more true in many, or rather in all respects. Her Name is on every Tongue; and her Charms are an
 VOL. II. E^m incessant

incessant Topic of Discourse wherever she is known. Her Husband professes the most humble Obsequiousness to the most distant Hints of her Wishes and Desires; and piques himself upon an inviolable Observance of the conjugal Fidelity so very few French Husbands are fond of preserving, except in such a Case, of which the Rarity is undoubtedly the chief Cause of that Virtue being so little practised.

BUT however, in such Instances, he may prove loving and faithful, he must not expect a Reciprocation. This would deprive her of those endless Homages that compose the principal Ingredient in the Happiness of a wedded, as well as of a single Beauty in France.

To see a Train of real or feigned Lovers prostrate at the Shrine of her Perfections, is a Triumph which a French Woman, conscious of her external Charms, and of the high Rate they are valued at in a Country where they do not abound, is not in the humour to sacrifice to domestic Tranquillity and Retirement from the Croud.

HENCE

HENCE those Legions of Admirers that besiege her not only in every Place of public Resort, but in the very *Penetralia* of her House; that infest her most private Recesses, and scarce leave her a Moment she can properly call her own.

IN return she possesses the absolute Command of all her Adorers, who are zealously attentive to receive and perform the minutest of her Orders, with the most solicitous Punctuality. Their Time and Activity become wholly devoted to her Will and Caprice; and they must not presume to exempt any Talent or Appurtenance from the most boundless Subserviency to her Pleasure. Even their Purse, that most delicate Part of every Man's System, has no Plea for the least Exception whatever; and, indeed, there is no Province wherein the French are more profuse of their pecuniary Favours, than in Matters of Intrigue and Gallantry.

THUS it appears the above cited Proverb, is fully verified in the Examination of its Justness in general, and tallies, at the same

time, very remarkably with another of no unfimilar Tendency, and which every Parisian is desirous a Stranger should be apprised of on his Arrival at that Metropolis; as in the Enumeration of its many Merits, (wherein no Frenchman is sparing) he usually takes care to inform him, by way of Postscript, that Paris is the Paradise of Women, and the Purgatory of Men.

THE Women of France are so sensible of their Defect of Beauty, that in spite of their Passion for public Entertainments, and the inherent Propensity of the Sex to gratify Curiosity, they seem more inclined, on these Occasions, to obtain the first End mentioned in the Motives that lead to such Places, to see, rather than be seen.

HENCE we may account for the much greater Readiness they manifest for Twilight Walks than is found in our Women; with whom, generally, the Approach of the Dusk is a Signal to retire from those public Scenes of universal Meeting, where they have enjoyed the Triumph of those Charms
which

which are most conspicuous by the Light of Day.



C H A P. XXXIX.

FROM the Praises bestowed on the intellectual Merit of the French Ladies, it is not to be inferred that less Value is set on that of our fair Countrywomen; which is far from inferior, in any essential respect, though, at the same time, it may be allowed that they do not cultivate their Mind with an Application and Affiduity adequate to its Excellence; nor with so much Care and Labour as the French: Conscious it is that alone wherein they can appear to Advantage, the latter have learned, to spare no Pains in order to improve it by every Method consistent with those Purposes for which a Woman's Understanding is best calculated. They are peculiarly studious to adorn it by a sufficient Store of those agreeable Ideas that contribute so effectually to entertain and enliven Company; and are no less dextrous in dealing them out with so much Discretion and Sagacity, as to suit

them most exactly and most ingagingly to the Temper and Capacity of those with whom they converse. Hence it is that Foreigners, of all Countries, unanimously pronounce the French Women transcendently captivating.

AN upright Heart and a Sensibility of Soul, are doubtless the prime Qualifications Reason should require in the fair Sex. But still an entertaining chearfulness of Disposition that can smoothe even the roughest Passages in Life, and dissipate those Clouds which its Incumbrances are so often suspending over the Mind, is, perhaps, more conducive to social Happiness than Endowments in themselves of a more essential and meritorious Nature.

THUS the French Women, who are denied Beauty, and whose Volatility must render them less able to command Respect and Confidence, are indued with a Share of Ingagingness in their Humour and Manner that supplies the Absence of more valuable Qualities, and secures to them the Possession of Men's Hearts by the strongest of all Tenures, that
of

of an Attachment to their Persons, founded on the Experience of the Pleasure enjoyed in their Society.

IN no Country, so much as in France, is the Devotion of Men to the Sex more influenced by that Capriciousness of the Soul which makes it liable to be fascinated by a *Je ne sai quoi*, one knows not what, as the French very well express it: as it often is not only impossible to account by Words to others, but even through any Dint of Thought and Reflection to ourselves, what it really is that inchains our Will and Affections, and subjects them to Persons of whom it not seldom happens we know but little, and too frequently, indeed, that we know nothing we durst assign as the Cause of their ascendancy over us. The only Motive, in these Cases, to be alledged, as the Spring of Action on the Human Passions, is that Inchantment of our Faculties effected by the Attraction we naturally feel for whatever has the Power of amusing us.

Now these Powers of amusing, the French Women superlatively possess: From Nature

by their Vivacity and Chearfulness, ever on the Wing, ever panting, as it were, for Opportunities to display themselves; and not less from Art; as their Education is usually attended with all those Circumstances of agreeable Improvements that lay a Foundation for a complete Enjoyment of every Pleasure which Leisure and Fortune can throw in their way.

Thus armed and prepared it is not wonderful their Conquests should be so sure and rapid; and that Men should prove so willing and ready to form Attachments to which they are drawn by such flattering Invitations, and from whence they promise themselves so much Satisfaction, when they consider the Perpetuity of those Indearments that gave them Birth; and wherein, should the Warmth of Passion decrease, Inducements enough will remain to render a Connection highly delectable.

THESE are the Considerations that operate in the Breast of those who feel so powerfully the Charms of the fair Sex in France; where the Sight alone is seldom liable to be irresistibly

tibly invaded; an Accident which, from the frequency of delightful Objects happens in no Country so often as in England, where what is called Love at first Sight is no imaginary Being, but really exists in a manner too evident, and sometimes too fatal, to be denied.

It must, however, be acknowledged that, with all these Advantages, the Prepossession so readily conceived in Favour of a French Woman is usually of short Duration in the Minds of most Foreigners. The Impression they make on the latter is far from being so lasting as that which is felt by their own Country Men; who are also much more easily taken with, and subdued by the Allurements of their inticing and insinuating Behaviour than the Individuals of other Countries, the English especially; whose Susceptibility lies too deep for these superficial Incitements to wound, and requires therefore a more penetrating and solid Attack: One that assaults a Man's Reason and Reflection, and convinces him (if one may so say) that he has met with his match in those Qualifications he values himself upon. An Englishman
may

may be said, in such a Case, to become enamoured with the similitude of himself; and a Frenchman to be dazzled with the Appearance of what he wishes a Woman to be.

THUS, as the different Endowments of Womankind, in divers Countries, always determine the peculiar Sensations Men experience in their respective Attachments for them, the Women in France, who are lively and entertaining, captivate by their Dexterity; and we are charmed with their Manner and Address. The English, on other Hand, being both beautiful and sensible, they inchant alike our Eyes and Understanding, and we set an equal Value on their Minds and Persons.

TRUE it is that many of our young Travelers who frequent much the Company of the French Ladies are not Proof against the Blandishments of which they are such expert Mistresses: as a Man must be indued with a very extraordinary Share of Firmness and Constancy, in his Preference of the less brilliant Qualities of Sincerity, good Sense, Modesty, and the other countless Ornaments of an English Woman's Character,

to

to oppose them effectually, while absent and operating only through the Force of Remembrance, to the more splendid, though less amiable Qualifications of Wit, Vivacity, and Sprightliness of Humour that embellish the whole System of a fashionable Lady in France.

BUT still there is an infallible Antidote against the Poison these may contain: This Antidote is Levity, a Vice (Failing is too mild a Word) which enters into every Part of their Character and hangs like a dead Weight on their best Attributes; and is, indeed, a Distemper that infects the whole Mass of the Nation, and too often induces a Foreigner to retract a great Measure of that high Opinion he had conceived of them at first.

THIS unfortunate Pest of Levity will sometimes put an End to Connections commenced with the most flattering Appearances of Permanency; and is the Source, no doubt, from whence flows the notorious Mutability of both Sexes in their softer Intercourses.

A VICE of so disgusting a Complection cannot fail to prove a sovereign Remedy for the Cure of those Maladies of the Heart that so frequently seize on young Gentlemen during their Travels in France. Were it not, indeed, for that Proneness to change Adorers in the French Women, the Task would be difficult to break their Chains: But these, to speak metaphorically, are weak and brittle; and they themselves are, in a manner solicitous you should not wear them long, through that amazing Spirit of Coquetry which prompts them to glory in a numerous List of Admirers; a Succession of whom they are in such a hurry to procure, that no Favourite however complete in a female Eye, can long prevent the Increase of the Catalogue.

FROM such Causes, though Constancy be not absolutely an Exotic in France, it is most certainly a Virtue to the Practice of which the Humour of the People, in general, is very repugnant: As they are of too airy a make to fix long in Matters that demand more of Reflection and Gravity than their
Genius

Genius and Notions deem them deserving of.

LOVE, therefore, (in England, as it should naturally be every where, a very serious Affair) is in France most commonly treated on quite another Footing; and looked upon by such as pretend to the Title of discreet Persons, as a mere *Folie de Jeunesse*, Folly of Youth. Hence it follows, of Course, in a Country where the Association of the Sexes is usually owing to other Accidents and Motives than those which Nature originally intended as the principal and most efficient, that People should demonstrate how little their Hearts are one by the different Pursuits, and we may say contradictory Methods of regulating the whole Tenour of their Lives, which are evident in all their Conduct and Proceedings.

C H A P. XL.

AMONG the Great, in France, it is hardly possible to distinguish whose nuptial Partner, a Man or a Woman is, by any other Mark than that of Appellation. Among the less important Classes, the same Humour prevails, as far as their Circumstances will admit of an Imitation of the former.

THIS to an Englishman unacquainted with that corruptness of Morals, in this Particular, which contaminates more Countries than France, is an Object that startles him the more, as he has been used at home, to those Scenes of conjugal Felicity that do Honour to this Nation in the Sense and Estimation of all judicious Foreigners, in no less a Proportion than the many other Advantages we are so justly proud of.

NOR is it, indeed, a small Happiness that notwithstanding the Force of Custom and Example, amidst the absurd, servile, and often pernicious Imitation of foreign Modes and Manners, that execrable one has not yet been imported in any alarming Degree,
that

that it is still confined to a very scanty Number; and that these, luckily for the Public, are singled out, on that Account, as Objects of Abhorrence and Contempt, however exalted their Station.

WHETHER the good Sense for which this Nation is so remarkably renowned, or whether the Republican Form of our Government has hitherto proved most effectual in preventing it, is hard to tell. Both undoubtedly have: But possibly more the latter Cause; as it is worthy of Observation that this avowed reciprocal Indifference in the connubial Parties, is a Monster that has seldom been known to exist in a truly democratical State.

AMONG the Greeks and Romans, Love was always supposed to precede and accompany Marriage. This is meant of the virtuous and flourishing Times of those celebrated Nations: Among the Romans, especially, matrimonial Affection subsisted so long, and in such Repute, that nothing is better known than that we find but one single Instance of a Divorce among them for the space of Five hundred

hundred Years ; an Incident the more remarkable as the Roman Husbands had the Privilege of recurring to that Expedient whenever they suspected ill Usage from their Wives.

LET no Man cite the Examples of Venice and Genoa, where the most infamous Practice prevails of Husbands consenting, as it were, openly to the almost legal Prostitution of their Wives. Neither Venice nor Genoa are Republics, though they have assumed the Name. They are the worst of Aristocracies ; where a set of Hereditary Tyrants lord it over a spiritless Multitude, and by a Series of equally barbarous and despicable Politics, have ingrossed every Department of the Administration, to the Exclusion of all other Individuals, however conspicuous their Worth, or however serviceable their Abilities might prove to the Public.

LET us turn to Governments that merit the Denomination of Commonwealths, those of Holland and Swisserland, for Instance ; Countries which, though far from being the Favorites of Nature, are through the Industry
and

and Virtues of the Inhabitants, the Seats of as much true Happiness as any Nations ever enjoyed in the most delightful Situations that Climate or Soil can afford. Here we shall find the Ties of mutual Affection triumphant, and Infidelity between the Sexes held in its proper and merited Abhorrence. Here, in consequence of this salutary Detestation, the Genius of domestic Felicity presides in all its Glory; and, if such a Phrase may be allowed, holds up a Mirror of Conviction to Mankind, that shews how much more it contributes to real Comforts and Pleasures, than all those empty Devices to render Life a mere Parade, which are the Boast and Glory of Nations more magnificent, though less fortunate.

THE Reason why virtuous Love has a more diffusive Existence in States that are free, than in such as are enslaved, is that more Virtue is requisite in the Establishment, Cementing, and Preservation of the former; whereas in the latter, Force alone is the fundamental and ruling Principle.

HENCE, as good Qualities go generally together, and are naturally productive of each

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other,

other, a republican Government will be more fertile in worthy Characters than a despotic One; where Obedience to the Sovereign being considered as the supreme Standard of personal Desert, and every other Instance of Merit holding but a secondary Rank, it will too readily follow that from being implicitly obeyed, he will be implicitly copied.

Thus when a Monarch, or which is the same, when the Rulers in such a Constitution addict themselves to a Course of licentious Living, as it usually happens where Men have no Bars either of Shame or legal Restraint in their Way (which is always the Case of absolute Masters) their vicious Examples excite a much more general Imitation throughout the slavish Multitude, than the evil Preceden^t of Individuals can occasion in a Common Wealth; where happily none are of Importance enough to influence the Manners of a whole People, while these retain that necessary Spirit of Watchfulness and Jealousy of their principal Fellow Citizens, which disdains to look upon them in any other Light than of that perfect Equality
which

which ought so carefully to be maintained in every essential Respect between all the Members of a free State.

CONJUGAL Attachment is a Virtue the more to be prized, as it is usually the Foundation of the most persevering, invincible Courage and Manliness, Qualities that have never forsaken a People that was noted for the other. An illustrious Proof of this may be adduced from the Behaviour of the Carthaginians; a Nation no less renowned for the warm Affection they bore to their Wives and Families, than for that Intrepidity which was evidently the Result of it on so many remarkable Occasions: And whose heroic Fortitude in the latter Scenes of their agonizing Country, was incontestably due to that particular Motive: The prodigious Exertions of Valour proceeding from which, have signally eternised the Memory of their Ruin, and rendered it less a matter of Triumph to those who effected it, than glorious to themselves in the Eyes of impartial Posterity.

FAR different was the Fall of those Rivals whose Aggrandisement was so conspicuously owing to their Destruction. After having, for

the Course of Ages, enjoyed a Freedom and Reputation arising manifestly, in a great Measure, from the Prevalence among them of that Virtue their conquered Enemy had set them so noble an Example of, they gradually degenerated to the most scandalous Extremes in the opposite Vice; which, by divesting them of that Respect for the Community so strongly connected with and so powerfully enforced by the just and reasonable Influence of domestic Regards, introduced a general Corruption of Manners, and accelerated the final Dissolution of that constitutional Liberty which, as it was founded on the private Excellence of Character in Individuals, could no longer subsist when deprived of that necessary Support.

THUS the Virtues and the Vices of the married State are equally of the most immediate Consequence to the Public, whose Happiness or Misery is so closely and undeniably allied with that of its constituent Members. Neither is it less clear that Felicity in this best, or worst Situation of Life, depends most materially on the Form of Government we live under: As from the greater

or

or less Degree of Ascendancy we are liable to, will be derived the more extensive or restricted Conformity to those flagitious Models to which Experience teaches that human Nature is so contagiously addicted.

Good Sense alone is not a sufficient Barrier to stop the Incurfion of pernicious Examples. The Spirit of the Constitution must also interfere. There is Sense enough in France, in Italy, and elfewhere, to tell them how contemptible and infamous the Practices are of which they are fo notoriously, and what is much worfe, fo shamelefsly guilty. But the Grandees in thofe Countries (who are commonly plunged in every kind of Luxury and Effeminacy) are Beings of too great a Magnitude not to be fet up as the Standards of all Propriety, and copied with the moft defpicable Servility. Hence, as the Customs of the Court and its Dependants are confidered as the completest Patterns, the nearer to which Men approach, the higher they raife themfelves above the Vulgar, this Portion of the Community being held, in fuch Parts, in the moft abfurd Contempt, every one endeavours to efrange himfelf from it by

all possible Methods. Now Sensuality and Dissipation being the most easy and inviting, as well as the readiest way of resembling the Great, all who have it in their Power indulge in the same Liberties; but principally abandon themselves to that Debauchery of the Mind which so peculiarly characterises the highest Classes.

THIS Debauchery of the Mind is the infallible Poison that radically destroys all Sense of Honesty and Magnanimity, as it comprehends those Vices that flow from a criminal Addiction to pleasure joined to a settled Determination to prostitute every Talent for the Sake of enjoying Modish Gratifications.

THESE Vices it may be added, have the more fatal Tendency, as they are often plausibly disguised under the Shelter of specious Denominations, and in the Eyes of the unthinking, appear more excusable than such as operate a more perceptible and disgusting Effect. While, in fact, though they may be less personally detrimental to the guilty, yet they are much more generally hurtful to the Public, by disseminating the Use and
Spirit

Spirit of those iniquitous Practices, which, when attended with Impunity and Connivence, prepare an Entrance to the most flagrant Enormities.

THIS Perversion of the Mind is by nothing sooner brought about than by a thoughtless Conformity to what is denominated the way of the World; which by occasioning a Relaxation of the Principles instilled by Education, urges us by Degrees, to a total Desertion of all Rules, excepting those of Vogue and Fashion; and to deem nothing good or bad but as it coincides with, or deviates from the Conduct of those whom our Pusillanimity qualifies with the Title of our Betters.

THUS while connubial Affection is unfashionable among the Great, it quickly becomes the Slight and Jest of the inferior Classes in those slavish Countries; and thus Individuals, from losing the Habit of domestic Attachments, fall imperceptibly into an Indifference for every kind of endearing Connection. For when once the Ties of Love are loosened, those of Friendship are soon apt to give way: It being a Truth exemplified by

too many Precedents to suffer any Doubt, that Inconstancy in the first is seldom accompanied by Sincerity in the last.

HENCE a Listlessness and Unconcern so commonly prevail for what is most deserving of Predilection and Esteem and hence those Objects that ought from their Nature to afford the most rational Delight, the Pleasures of Home, are discarded to make Room for Pastimes that contribute much more to dissipate and confuse the Mind, than to give it Ease and Recreation.

BUT the worst Consequence of this intellectual Corruption is that selfish Subserviency to Power, in the utmost Depravity of the Meaning, which settles so deeply as to become the only Motive able to excite their Activity, in any Emergency of a public Nature; and induces them, at the same Time, to exert it in the meanest Endeavours to please tyrannic Superiors, by every Species of Adulation and base Compliance with their capricious Injunctions, in order to preserve that footing of Regard and Notice from them, which, in such a Government, is absolutely necessary to confer on Individuals an Air of Importance and Distinction.

W^R

WE are not, therefore, to be surpris'd that Patriotism (that comprehensive Benevolence which includes in our own, the Welfare of every Member of the Community) should so rarely be admitted, if such a Phrase may be hazarded, to the Privilege of Denizen, in a State immerſed in that Degeneracy of Sentiments which excludes, and in a manner, annihilates the natural Efficacy, of even the moſt potent and coercive Ties; for how is it poſſible that a Man who feels not for all that is neareſt to him, for all that renders private Life deſireable, ſhould cheriſh any Concern for the Public.

As Republican Governments, for the Reaſons above aſſigned, afford much more numerous Inſtances of matrimonial Honour and Happineſs than others, they are, in conſequence, much more fertile in Patriots; the greateſt of whom have been produced in Republicks, and ever been conſpicuouſly remarkable, at the ſame Time, for the conjugal Virtues, which are uſually the Forerunners or Concomitants of all others.

SOCRA-

SOCRATES, the Patriot of Mankind, rather than of Greece, was a most excellent Husband. The last Brutus, Associate of Cassius in asserting the Roman Cause, was a pattern of nuptial Tendernefs.

SUCH were, in modern Times, that heroic Champion of Swifferland, the celebrated William Tell: The great Barnevelt in Holland: And in France, the last Assertor of French Liberty against the Usurpations of the Court, during the Minority of Lewis the Fourteenth, the illustrious Brouffel, whom Voltaire undervalues with so much Injustice and Impropriety. Such also was in our Country, that Mirror of Honesty and Disinterestednefs, as well as of the most splendid Abilities, the truly noble Sir William Temple, who retained his Integrity in the midst of a Court that was in its Time, the Center of Dissolutenefs and Profligacy, that of our Charles the Second, a Prince more abandoned to Voluptuousnefs than even his Cotemporary of France the aforementioned Lewis; and who strove no less to follow his Foot-steps in the Establishment of Despotism in this Kingdom.

FROM

FROM the preceding Remarks a Reflection obviously arises, which every Man who aspires at the Title of Patriot ought to bear ingraven in his Mind, that the more Libertinism in the Marriage State gains Ground in a free Nation, the nearer it approaches to the Downfall of its Liberty; an Assertion we need not go further to illustrate by the most glaring Proofs, than the last cited *Æra*.

LET any one examine the public and private Transactions of that infamous Reign; he will find an alarming Licentiousness of Manners flowing fast from the Head to its Members. From the King, a Man of no Principle, to his Courtiers, who soon lost theirs. From the Court, whence all Sense of Virtue and Decency was almost banished, to the Bulk of the People; among whom a visible Depravity was daily increasing. We may appeal to the theatrical Compositions of that Time for an Evidence what Sort of Morals were then countenanced. Compositions which, however replete with Wit and Fancy, display such a Picture of the manners of our Ancestors, as it is heartily to be wished their Descendants may
never

never afford any Cause for a Reproduction of on the Scene.

WHILE the Nation was thus, after the Example of its Sovereign, running, as it were, the Race of Debauchery, both he and his Ministers were studying how to avail themselves of this flagitious Disposition, by endeavouring to bring expeditiously to Maturity, the most iniquitous Designs against its Liberties. And had his Successor carried on the Attack against these alone, he most probably would have succeeded; as the Minds of Men, through a long Course of Degeneracy, were become so debased, that nothing but an Attempt to overturn their Religion (the last Thing that human Nature will suffer) could have roused them from that lethargic Indifference for, and Oblivion of the Common Weal, which are ever the sure Effects of a vicious, immoral Life.

WE may conclude this Subject of the fashionable Infidelity subsisting in France between so many Husbands and Wives, with observing that notwithstanding some may be apt, in the Levity of their Heart, to treat it as a
Matter

Matter rather of Gaiety and Laughter, than as an Object demanding the most serious Reflections, it can appear no such Trifle in the Scale of sound Reasoning. It is a Fashion (if so soft a Name is applicable to so scandalous a Vice) pregnant with such infinite Mischief to Society, that it behoves every one to lend his Assistance in exposing those equally dangerous and ignominious Consequences that necessarily flow from the shameful and criminal Connivence, and it may almost be said Toleration, it too openly meets with in some Countries; where, through the most unaccountable Infatuation, they seem to have forgot that no Species of Wickedness strikes more directly at the Root of all human Happiness: That exclusive of its immediate Effect, the Destruction of domestic Tranquillity, and the Introduction of Anarchy and Confusion into Families, it is the Source of the most irreconcilable, and often the most fatal Enmities, and naturally produces the most dreadful Catastrophes in private Life. That whenever it gets Footing, and grows habitual in any Country, it breeds Diffidence and Suspicion between Individuals, and is unquestionably the greatest Obstruction to
Friend-

Friendship, from the Fear and Jealousy we are liable to entertain of those who have constant Opportunities to abuse the Privileges annexed to it. That it banishes all Delicacy of Sentiment, and utterly extinguishes that Respect for the fair Sex which is founded on the Opinion of their Honour and Virtue; of which, when the Violation is no longer reputed disgraceful among Men, it seldom remains an Object of Consequence, among the Women. That, in short, by extirpating the most effectual motive for reciprocal Attachment and Regard, it annihilates the essential Felicity of Love; and by extending our Desires and Passions, and the Hope of gratifying them, indiscriminately to all, it eradicates the noblest Refinements that dignify the human System, and throws all the received Ideas of civilised Nature into their primary Chaos and Confusion.

C H A P. XLI.

THE French, though great Travellers, are not so from that native Inclination to see and speculate, which carries so many English Gentlemen abroad. Interest alone is the Allurement which calls forth, in such Swarms, over every Part of Europe, those Frenchmen whose Talents and Industry meet not with sufficient Encouragement at Home. A Circumstance that often happens, much less from an overstock of Population, (as some of the Admirers and Partisans of France affect to insinuate) than from a Barrenness of Occupation and Business, and the many other oppressive Consequences of an arbitrary Government. Of this, however, most of the French who are settled and have prospered in other Countries are not, from an absurd Partiality for whatever relates to their own, in the least prone to complain with any violent Degree of Bitterness; and are, indeed, apt enough to say nothing, any more than of the Necessity that drove them out of their Country; which, if one were to believe many of them, they only quitted from Motives of Curiosity to view other Parts.

BUT

BUT allowing for that national Foible of Vanity which leads almost every Frenchman to vent himself occasionally in these harmless Effusions of Self-importance, their Ingenuity and Application render them fully deserving of that Protection and Encouragement they meet with every where; and it should to be noticed to their Honour, that they among them who thus become voluntary Exiles, are very far from being the least meritorious Members of the Community they have left, and often prove as worthy and useful as any in that where they have chosen to reside.

THE Countries whither the numerous Emigrators from France most usually steer their Course, are England and Holland, the two States with whom the political Inter-course of their Court is the least friendly. possibly, among other Causes, on Account of their being the ready Receptacle of all those French Subjects whose Discontents arising from religious Considerations, or the Difficulty of subsisting comfortably at Home, excite them to take Refuge in these Seats of Freedom; in which they promise themselves, with so much Reason, a more ample Re-

Recompence for their Labour, and a greater Security for the Privileges of human Nature, than it is possible to enjoy in France; where, notwithstanding the Necessity of giving Countenance to Arts and Manufactures, their Professors, though in many Respects highly encouraged, are occasionally taught, by flagrant Instances of Injustice and Tyranny, that personal Safety and Property are but precarious Blessings, while unsupported by that only solid Foundation of the Subject's Property, the Spirit of Liberty resting on the Confidence placed in the Authority of the Laws.

It is remarkable that the French who have retired in Holland, and their Descendants, are much longer in wearing away their national Customs and Notions than those who have settled in England, and always retain the Use of their native Tongue, which here is forgot in the second Generation. The Reason is, doubtless, the stronger political Aversion our Nation entertains for the French; which renders their English Posterity less fond of preserving what may remind them of an Extraction wherein the Principles they

have imbibed from their Education have taught them not to glory; while, on the contrary, that Antipathy not prevailing so powerfully in Holland, occasions a much more general Retention of the Language and Manners of Ancestors, whose Country is even held in some Degree of Respect, as well as of Awe.

ITALY is a Country with which the Connections of French Individuals are less frequent; partly from the smaller Influx of its Inhabitants among them, and partly from the little Esteem in which they are had in France.

SPAIN is also in the same Predicament; notwithstanding the Consanguinity of the two Royal Houses; which has not been able to remove that Dislike and Prejudice the French and Spaniards mutually profess towards each other.

THE Germans are a People whom the French greatly prefer to either of the two former; not on Account of their originating from them, (as every Trace of Similarity on
that

that score is obliterated) but from the good Opinion they justly cherish of their Honesty and Candour.

THE Swiss too, are a Nation whose Probity and excellent Character, in all Respects, procures them the highest Reputation and Credit in France; where they possess Immunities and Privileges which render their Condition there, preferable to that even of the Natives themselves.

It is among these two last, and two first Nations, the French who have quitted their Country have principally distributed themselves, to the no small Emolument of their hospitable Receivers; whose friendly Treatment has been rewarded with every Benefit that can accrue to a State; from a fresh Supply of industrious Inhabitants perfectly conversant in all those Arts that constitute the Happiness of Society; and who were, it is well known, the primitive Establishers of many of those Branches in Trade and Manufactures that make at present so capital a Figure in some of the Countries to which they withdrew.

THEY among the French who can any ways afford to remain at Home, are seldom desirous of going abroad; and to whatever Degree of Extravagance an Englishman is apt to carry the Idea of his Country's Superiority to all others, a French Man at least equals him in the Veneration he expresses for his, *Il n'est qu'une France et un Paris*, there is but one France and one Paris, is a saying in the Mouth of every French Man; who is fully satisfied that the Merit of France, and of the French, outweighs in every Consideration that of every other Country and every other People.

THIS is so unquestionably true, that when a French Man would praise any other Part of the World, he does it by a gracious Comparifon with his own; and if a Compliment is intended to a Foreigner, the French imagine they cannot pay him a greater than by comparing him to themselves. The celebrated Mademoiselle de l'Enclos, in a Letter wherein she had occasion to mention an English Lady, whom she much admired, styles her *toute Françoise*, quite a French Woman; and thus it is to this Day with them

them all: They are convinced that when that has been said of any one, nothing else need be added in his Commendation.

WITHOUT meaning to detract from the Reality of their national Worth, which is undoubtedly eminent, no unprejudiced Person will deem it unjust to deny them any essential Superiority over the English, on whom they are peculiarly prone to criticise, but still in a manner that almost persuades one they are sensible we are rather successful Rivals in the Career of Genius and Glory; for they allow us unanimously the second Place to themselves; nay many of them go farther; while, at the same Time, the Literati of other Countries conversant in our Language and well read in its Productions, scruple not, in general, to pronounce in our Favour against them.

Now by the same Rule as Themistocles claimed the Supereminence over all the Grecian Captains, that of each one ranking him next to himself, may not the English challenge the Right of Precedence from the French,

granting them the Second Place, and other Nations granting them the first?.

IF we even consult the Sense of Antiquity, we shall find the Romans declaring in favour of the Inhabitants of this Island in preference to those of Gaul. The Passage in Tacitus importive of this Meaning has indeed, been strained by a French Writer of Eminence into a Compliment from the Roman Governor to those over whom he presided; but there is no clear and positive Reason why it should be interpreted in that manner, which is evidently far-fetched and supposititious, while the Expression is clear and in no wise liable to Ambiguity.

C H A P. XLII.

NOTWITHSTANDING the French are so generally prone to arrogate an universal Superiority over all Nations, yet they are always ready to acknowledge the particular Merit of Individuals in any Country, and even to bestow the most lavish Praises on every Work of Genius or Monument of Art that is produced any where. But still there is a Reservation in their Encomiums, however ample and magnificent. Still they imagine a superlative and unequalled Degree of Perfection attends the similar Exertions of Capacity exhibited among themselves.

THERE is, in Truth, no Province wherein human Abilities are displayed that is excepted from these French Claims: In the same Manner as their Politics have long been aiming, not at Universal Monarchy, which is a mere Chimæra, but at a boundless, undue Influence and Ascendancy in every Court and State, by labouring to establish a great Belief and Dread of their Power, so they would, extend every where the Persuasion that they

are the most accomplished, most expert, and most intelligent of any People; and prescribe the Laws of Wit, Elegance, Taste, and Knowledge in all the various Departments where intellectual or manual Ingenuity can possibly be concerned.

HENCE that Parade with which they mention their Monarch, their Court, their Ministers, their Generals, their Armies, in short whatever has any Relation with, or can in any Light contribute to national Grandeur. Hence that Profusion of splendid Epithets and Ideas flowing from the Pens of all their Writers, ever since the Days of Lewis the Fourteenth, under whom the Mode began of considering themselves as the Terror and Envy, as well as the Example of all Europe: And whose Reign they deem the most glorious of any that ever fell to the Lot of a King, without reflecting that the Successes he obtained in his Beginnings were intirely owing to the Disunion of some, the Indolence of others, but chiefly to the disordered and ruinous Situation that Enemy was in, over whom only he may properly be said to have triumphed; Spain alone having felt effectually the Weight of his

his Ambition, which was rather odious than formidable to his other Neighbours. Even the Dutch, when they were driven to Desperation, became an Overmatch for all his Politics and Power, though the first were under the Guidance of a Colbert, a Lionne, a Louvois in the Cabinet, and the latter under the Conduct of a Turenne, a Conde, a Luxemburgh in the Field.

THE French are to this Hour, weak enough to be proud of those Events that were the least glorious and important either to himself or to his Realm; and cite with the utmost Exultation, what they call his Trophies over Genoa and Algiers; as if bombarding a Nest of Pyrates, and forcing an inconsiderable Republic to Submission, were Feats of great Might and Prowess.

IN the pacific, inglorious Reign of our James the First, an English Fleet performed as much on the Coast of Barbary, without our Nation's desiring the World to esteem it any stupendous Transaction; and in the Days of the ambitious Lewis himself, Cromwell had established the Reputation and Dread of our
naval

naval Power in a Degree that should have taught the French more Modesty, when they recollected with what a Stile of Authority and Command our Fleets had lorded it, not over the petty Sea-ports of Africa, nor the Shores of a defenceless State, but throughout the whole Mediterranean; over the Shores of Italy, of Spain, of Portugal, of France itself; acting every where with a Spirit still greater than the Force they had to support it; and carrying into resistless Execution the Dictates of that imperious Ruler, to whose invincible Pride no Crown, no Nation, ever paid more Homage and Deference than France did, in the midst of Victories and Advantages, on every Side, that had raised it to a Situation of national Strength it has never since experienced.

BUT what is peculiarly deserving of Attention, is that, towards the Close of his Reign, when in Consequence of an Article in the Pacification of Utrecht, the Demolition of the Fortifications and Harbour of Dunkirk was to take Place, the Inhabitants of this Town, conspicuously known to be his favourite Subjects, were yet suffered by him

him to supplicate in Form for Mercy at the Court of England: A Fact which, though it has not been trumpeted forth by any of our Writers, throws the most humiliating Light on the Memory of a Prince so haughty and overbearing, whenever he durst assume that Character.

THIS Affectation of annexing Pomp and Praise to all his Proceedings infects the Page of all French Authors, from the meanest and most insignificant to those who have done the highest Honour to his Age and Country. Even the great Bossuet not seldom descends from the Sublimity that characterises his Writings, in order to assume the degrading Part of a professed Panegyrist.

NEITHER should it be forgotten that the Title of Great was given to and accepted by him long before his Death, and at a Time when he must have been conscious it could proceed from no other Cause than the Servility and Adulation of his Subjects, as he had neither in his public nor private Capacity, done any Thing extraordinary enough to merit such an Appellation: A few Institutions

tions in Favour of Learning, and some not very expensive Gratifications conferred on Persons of Merit in the literary World, though Deeds worthy of Applause, were far from adequate to those Claims of Glory and Renown his Admirers have thought him intitled to; and of which his too visible Approbation derogates, in no small Degree, from the good Sense and Discernment of which he is asserted to have possess'd so large a Share.

AN Author, whose Warmth of Attachment, not to say Partiality to his Memory is unquestionable, and who has employed his Eloquence (a Talent wherein he is inferior to none) in illustrating his Person, and Times, many Years before he probably foresaw this Subject would ever employ his Pen, inadvertently dropped an Expression that shewed he did not view, at that Period, his future Hero with an Admiration, or rather a Prepossession, equal to that which has since impelled him to bequeath to Posterity so advantageous a Picture of that Prince.

THE

THE Expression alluded to is that very remarkable one in the Letters on the English Nation by Voltaire, wherein, speaking of the respective Encouragements given to Literature in France and England, he mentions the Renown acquired by Lewis the Fourteenth as arising principally from his Munificence in such Instances; and concludes with these memorable Words, "*cette Immortalité ne lui a pas coûté deux cens mille Livres par An.*" this Immortality did not cost him two hundred thousand Livres, not Ten thousand Pounds sterling a Year.

A LIKE Strain of Flattery to the Throne has continued ever since, and probably will never end till their Constitution alters: An Event to which such a Debasement of their Understanding certainly will not contribute; as nothing tends more directly and forcibly to keep a People in the most slavish Subjection, than this absurd Prostitution of Truth, in the false, unmerited Praises continually offered up where the very Reverse is manifestly due: but where, through Fear, Venality, and the many other Motives that govern the pusillanimous and the corrupt, Candour
and

and Veracity are condemned to Silence, or appear only in Disguise.

IN conformity to this Humour, the French, unable to go further in their Compliments to his Successor, and unwilling to make them less than those his Predecessors had been honoured with, thought proper, not long after he had attained to Years of Maturity, and had engaged in his first and only prosperous War (that which broke out on the Death of the last King of Poland but one, and was begun on the Side of France by the taking of Philipsburg) to confer upon him the Title of Invincible, an Epithet which, indeed, never became popular, but was nevertheless adopted by Numbers of the Court Dependants, and became very common in Print. Rollin himself does not disdain the Use of it in the Performances he gave to the Public about that Time; and his Modesty and excellent Understanding could not preserve him from an Infatuation that seems epidemical among the French, that of extolling their Sovereign for every Virtue it were to be wished he possessed.

THIS

THIS is a Maxim of no recent Standing with them. Lafontaine, one of the most agreeable Writers that ever Nature produced for the Entertainment and Instruction of Mankind, mentions it as an Observance to which the highest Attention ought always to be paid, and begins one of his Fables by asserting that *on ne peut trop louer trois choses, Dieu, son Roi, et sa Maitresse*, Three Things can never be too much praised, God, our King, and our Mistress.

AN Englishman, however, may be permitted to say that Kings ought never to be praised unless they deserve it. In which Case the less Fulsomness finds Admittance in the Compliments paid to their good Deeds, the more of Credit they obtain from the judicious, the only Part of Society of whose favourable Opinion the truly Sensible and the truly Great can be desirous.

SOME, indeed, have fancied that by commending Princes for their imaginary Qualities, the Consciousness and Shame of their Deficiency will excite their Endeavours to acquire them. But they who reason in this
Manner

Manner may be referred to the invariable Concurrence of Facts, which unanswerably testify that were this an effectual Method of curing Princes of their Vices, the worst of them ought to have been the best; as none, during their Lives, have met with more Adulation than those whom History represents in the blackest Colours.

It is no less true than fatal that when Applause is promiscuously given to such as have no Right to it, as well to those who have, the most cogent Motive to deserve it is taken away; as the Prospect of a particular Distinction, that powerfulest of all Incentives to a lofty Mind, is destroyed, and nothing left but that Equality from which the Desire of emerging is the Principle and Foundation of all heroic Actions.

ONE may, however, without deviating from Truth, take respectful Notice of their present Sovereign, whose personal Mildness and Humanity have justly endeared him to his Subjects, and procured him an Appellation more suitable to the Events of his Reign than the former, the Title of *bien aimé* the well beloved; conferred upon him on
his

his Recovery from an Illness, during which the universal Sollicitude of his People proved how dear he was to them. A Title that does him certainly more Honour than the former, not only from the greater Propriety, but from the superior Value of it; since they who may have the best Claim to that of Invincible are, from the Vicissitude of Things, liable to lose it in an Instant; while neither Prosperity can add to, nor Adversity detract from the other.



C H A P. XLIII.

THE French, in their Allowances of Merit to the English Nation, raise it by a studied Gradation above the Level of all others, and just to a single Degree below their own: An Instance whereof, among many, is that of military Courage, a Quality which, in their Opinion, subsists among them in the supremest Measure of Perfection.

THUS they have defined and appreciated it with that peculiar Nicety which characterises the various Judgments they form of their Neighbours. In the Germans it is rather an Absence of Fear, or a heavy Insensibility of Danger. In the Spaniards, a Perseverance and Steadiness of Resolution in pursuing what they have begun. In the Italians, a Fertility of Genius in discovering the weak Side of an Enemy, and concealing their own; and in improving every Opportunity by Artifice and Stratagem. In the English, an Intrepidity of Soul that sees and incounters all Difficulties. But in themselves, a Spirit of determinate Valour, acting by Rule,
and

and equally distant from Rashness and Timidity.

THEIR Notions of our Courage, as appears by some of their Writers, are not, however, quite uniform. Sometimes it is a Ferocity of Nature, like that of carnivorous Animals who delight in Scenes of Blood. Thus Flechier represents it, in his celebrated funeral Oration on Marshal Turenne: Where, speaking of the Victory he obtained over the Spanish Army near Dunkirk, through the Assistance of the English, he says of these *qu'une Ferocité naturelle acharnoit sur les Vaincus*, we have no Word in our Language of adequate Energy with *acharnait*, which the Orator has selected to describe the Savage Eagerness with which our native Ferocity prompted us to deal Destruction among the vanquished.

VOLTAIRE, in his Poem on the Battle of Fontenoi, confers the same Epithet on English Courage, in that well known Line *la Ferocité le cede à la Vertu*, Ferocity yields to Virtue. But, as if he was conscious of a Misrepresentation, and yet averse totally to

retract his Words, he politely adds a Note in the Margin, excepting from the Imputation of Ferocity the whole Corps of English Officers, who says he, *sont aussi genereux que les Nôtres*, are as generous (humane is the meaning) as ours; the poor Soldiers it seems were not so much worth his Attention.

MONSIEUR DUCLOS, an ingenious and able Writer, is not less guilty of Prejudice in his elegant History of Lewis the Eleventh of France; which he begins by saying the Victory at Poitiers was won by English Desperateness over French Valour, *ou la Valeur Françoisse ceda aux Desespoir des Anglois*: Words that fully prove he had not considered attentively enough the Behaviour of the English, and the Conduct of their illustrious Commander on that memorable Day: Wherein the cool Generalship of the one, and the amazing Resolution of the others, are obvious to all impartial Readers.

THE only French Author who seems to have truly understood and described that Species of Bravery belonging to our Countrymen is Orleans, the Jesuit; who treating of
our

our Civil Wars in the Reign of our Charles the First, has these remarkable Words, *La Guerre sefit vivement selon le Genie de la Nation, brusque, impetueuse, donnant peu à l'Art et decidant tout par des Batailles, ou l'on fait plus de cas du Nombre et de la Vigueur des Combat-tans que de la Science des Capitaines*, the War was waged with the vigorous Spirit peculiar to that Nation; whose bold, impetuous Disposition pays but little Regard to Military Artifice, and decides all by set Battles, where the Number and Courage of the Men are more valued than the Skill of their Commanders.

As War is a Department wherein the French esteem themselves the Instructors of all Nations, it was thought necessary to expatiate the longer on that Quality which is the Foundation of all Military Glory, personal Valour, in the Science of exerting which, with the completest Propriety, they imagine no people are comparable to them: With how much Justice they challenge this Supremacy let others determine. Suffice it here that their Pretensions have been stated, and the respective Ideas they entertain of the several European Nations in this Matter.

C H A P. XLIV.

IN the mean Time the French not only tax the English with a Ferociousness in the Field, but carry their Accusations into our private Quarrels between Individuals; which however, may with the greatest Truth be affirmed to be much more harmless in general among the English, than any Nation upon Earth. A bloody Nose, or a black Eye, are usually the worst Consequences of a Fray among the inferior Sort in England; while abroad, the most atrocious Murders are often committed on the slightest Occasions.

It were an invidious Task to enumerate the many Countries where these Enormities are daily practised, and where the Guilty meet with an Impunity but ill agreeing with that Character of Humanity which those Nations assume to themselves in Preference to us; and where, it may be added, Religion itself is in a manner perverted, and made conducive to the Protection and Incouragement of Crimes, by the Shelter a Church, or a Cloyster, or even the Threshold of either affords: Nay, in some Places, where even the very laying
Hold

Hold or Touch of a Priest's, or a Noble's Garment becomes an immediate Safeguard to the vilest Murderer.

WE have no such Sanctuaries of Iniquity in England. And though, from the native Manliness and bold Spirit of our common People, their Altercations are frequently attended with Trials of bodily Strength and Dexterity, yet we very seldom hear of a *Coup de Couteau*, a Stab with a Knife, being given even among the lowest Dregs of our Populace; whose natural Inclination to Mildness is visible in that Sollicitude they all express to see what is called fair Play between the Combatants. Very different is this from what is seen abroad; where, on the arising of a Broil, every Body retires, lest they should be forced legally to interfere in a Scene they are conscious bids fair to be fatal, from the bloody Disposition of the Parties concerned.

CRUELTY, one may impartially aver, is no national Vice of the English, and the French are very culpable in attributing it to us. Though not they alone, but their Southern Neighbours join in the Imputation; and a-

scribe the Cause of it to our feeding so much on Flesh Meat, which they pretend fills us with sanguinary Humours and a dark atrabilious Temper.

BUT Facts are the best Arguments in our Favour; and as Assassinations are much more common, and much less in Horror among them, it is a most audacious and most intolerable Presumption to lay that to our Charge, of which they are guilty themselves in a Degree that suffers not the least Idea of Comparison.

THE Expression of some Warmth is justifiable on this Occasion, when we reflect on the unjust Usage our Character often meets with on this Account from prejudiced Foreigners; who seem to forget that execrable Practice of private, hidden Revenge which prevailed so shockingly in Italy at the End of the Fifteenth, and the Beginning of the Sixteenth Century: When the most infidious Barbarities became, as it were, the Vogue; and Enmity and Rancour had daily Recourse to Poison or the Dagger: Enormities that found their way into France,
and

and were not uncommon in Spain and the Low Countries, during a great Part of the sixteenth Century.

NOTHING of this Nature was then known in England; and tho' religious Fury lighted up some Fires in Smithfield, they were but Sparks when we compare them with the dreadful Conflagrations that were blazing abroad: Where one of those infernal Commissioners of Destruction the Duke of Alva (a Delegate intirely worthy of his Master Philip the Second of Spain) had the daring Inhumanity to boast, in open Court, that he had been the Butcher of no less than Eighteen thousand of his fellow Creatures, sacrificed by the Hand of the Executioner.

IN a more inlightened Age, (a Circumstance that renders the Transaction equally more criminal and surprising) and even in the Memory of some who are not yet laid in their Graves, the French Ministry, under Lewis the Fourteenth, acted with an Atrocity not in the least inferior, in those dreadful Orders of Ruin and Devastation twice issued against the Palatinate: An Event that ought to cover
with

with Shame every Frenchman that exults in the Politeness of that Monarch and his Court, and is, at the same Time, a fatal Proof that Civility in exterior Manners is reconcileable with the utmost Barbarity of Disposition.

NOT content with this inequitable Representation of our Countrymen in Matters of weightier Moment, they scruple not to inveigh against our very Pastimes and Diversions, which they depict as favouring of the same Wildness and Ferocity of which they accuse our more serious Scenes.

TRUE it is we had once a Bear Garden; and little more than a Century ago, followed some Sports rather uncouth, and rude. We also, not long since, encouraged Prize-fighting, and Boxing, the latter of which, indeed, is not yet quite out of Date, any more than Cock-fighting, wherein too many among us express, it must be confessed, a very ignominious Delight.

ALL this undoubtedly is blameable, but still affords the French no Cause for Triumph
over

over us even in those Respects: as Cock-fighting excepted (which for the Honour of Humanity one may hope will not long subsist) the other scandalous Practices have intirely ceased, or at least are discountenanced in such a manner as permits them no longer to remain a national Reproach. While the French, who boast of their Aversion to fights of Cruelty, have frequent, nay we may fairly say weekly Exhibitions of Blood and Carnage between the fiercest Animals they can procure.

It is particularly worthy Notice on these Occasions, that so well are they aware of the Pleasure such a Pastime creates in the Minds of the Spectators, as exactly to specify in the Advertisements, which are fixed up like Play Bills, the Number and Species of wild Beasts designed for this Public Entertainment.

BUT what is still more remarkable, and serves to denote how much Stress is to be laid on their Pretensions to superior Humanity, is the curiously minute Care they take in ascertaining in these Bills which and how many are to fight till Death, and the Degree of Rage and Fury it is expected

pected and hoped they will exert in their Defence; the Word *hoped* is used, because very severe Battles are often advertised between wild Beasts, and the following added by way of N. B. *on espere qu'ils se defendront cruellement*, it is hoped they will make a desperate Defence; if, indeed, the Term *cruellement* may not admit of a still more invidious Translation.

WILL the French, after all this, brand us with a Vice of which it is presumed sufficient Proofs have been adduced they bear a much heavier Load than we do? But then perhaps, they will say the Amusement last mentioned is only for the *Canaille*, the Rabble, a Term the fashionable Part of the Nation bestows very willingly on all the Remainder. But even in such Case, as that said *Canaille* is the Bulk of the People, from whose Ideas and Manners we feel, as it were, the Pulse of Nations, may we not pronounce this to be a clear Acknowledgment, though an undesigned one, that the Temper of the French is by no means so civilised and refined as they wish the World to believe.

C H A P.

C H A P. XLV.

DIVERS Circumstances concur to exalt the Notions of the French in their own Behalf, and to confirm them in the Persuasion of their being the Paragon and Model of all Nations. The principal one is the perpetual Concourse of Foreigners in their Country. This they interpret as a tacit Homage paid to their Superior Talents, to profit by the Study and Imitation of which is, they are intimately satisfied, the general Motive that carries Strangers to France.

ANOTHER Evidence no less convincing in their Opinion, how greatly Europe thinks of them, is the vast Diffusion of their Language, which they deem from this Argument, the most fraught with Variety of Perfections, and in short the most beautiful one extant. Even the most moderate of them speak of it as the best adapted to the use of Mankind; and in their different Appropriations of the several European Tongues, to those Subjects for which they seem peculiarly calculated (notwithstanding their
emphatical

emphatical Strains in the Praise of some) they always contrive to insinuate that a Preference is due to their own; and many of them forget not, on such Emergencies, to cite the famous Apophthegm of the Emperor Charles the Fifth, that great Connoisseur of Men and Things; whose Authority they are fond of alledging in Support of the Pre-excellence of their Language for the Purposes of social Intercourse.

WERE the French as little diffused as other modern Languages (a competent Skill wherein is seldom attained by Strangers, and a perfect Knowledge whereof is hardly ever met with, except in the Natives) it might seem presumptuous in any but a Frenchman to pronounce on the Merits or Demerits of the French.

BUT as that Tongue is now become familiar in every Court; is deemed a necessary Appendage of polite Education, and used for the Purposes of commercial Intercourse in every Part of Europe, it is now so universally taught and studied grammatically, that it may be confidently asserted,
there

there are Foreigners of different Countries as critically conversant in it as the French themselves: Whence it has followed that the Merits of that Language have been examined and ascertained with more Accuracy and Precision than those of any other.

WE may, therefore, venture to affirm that the French is rather an agreeable, than expressive Language; and like the Nation itself, whose Freedom of Spirit is evaporated, since the Change of its Government, during the Course of the last Century, has lost in Strength, what it has gained in Politeness and Purity: Which has too much consisted in the retrenching of what might have been more advantageously retained.

Amyot, Charron, Montaigne, Rabelais, who all preceded this Reformation, are certainly more nervous and weighty in their Expressions, from the Freedom and Copiousness of their Style, than any of the subsequent Writers. Neither is it uncommon to hear judicious Frenchmen lamenting that unnecessary Attention to the Nicety of Diction which as frequently destroys Manliness of Thinking,

as it may tend to purify the Idiom of any Language; whose principal Merit ought, one would think, to consist in the Force and Abundance of its Terms, rather than in a studied Cautiousness to admit none that bear not the Stamp of the most elaborate Refinement.

THE French Language, however soft and harmonious to those who are perfect Masters of it, is quite otherwise to Strangers. Its Pronunciation is faulty in the last Excess, as almost half the Letters are suppressed in speaking; very unlike the Spanish or Italian in this Respect, where every Letter goes for Something, and is not made a mere Expletive on Paper: An Absurdity which we ought impartially to acknowledge is often the Case of the English as well as of the French.

ANOTHER Defect of this latter is, that Duplicity of Meaning which accompanies some Expressions of the commonest Use; and by the bare Transposition of a Word quite alters their Signification.

UPON

UPON the whole, the French seems to be a Language of Phrases, the English a Language of Words. The former, like a Person of an artful, insinuating Address, deals much in Hints and Circumlocutions: The latter, like a plain, blunt Man, avoids Prolivity, and comes to the Point at once. The one seems best adapted for Company and Conversation, the other for Business and Dispatch.



C H A P. XLVI.

A VERY obvious Particularity in the French, is the prodigious Quickness and Impetuosity of Speech for which no Nation is so singularly remarkable. They always seem impatient to have uttered their Thoughts, and engaged, as it were, in a reciprocal Strife who shall speak the fastest.

THIS leads one naturally to take Notice of perhaps the most peculiar Mark of Disparity subsisting between the Character of the English and that of the French, the Rapidity of Decision so discernible in the one, and the Hesitation to pass Judgment so undeniably conspicuous in the other.

WHICH of these two, so very opposite Dispositions, is applicable to the French, no one will be at a loss to guess who has been much conversant among them; as it cannot escape Observation with how much Promptitude and Precipitation they are apt, in their Discourses, to settle in a moment Things of the highest Consequence.

IMPELLED

IMPELLED by a Vivacity, or rather indeed, a Levity of Temper that experimentally appears to be inseparable from most of them, they seldom abstain from declaring their Opinion with a Violence and Hurry which admits of no Premeditation, and manifestly shews how impossible it was for them to consider what they were about to say.

THIS Propensity to judge and decide of Things with so much Expedition is equally the Failing of old and young. The *Toujours vif* belongs to both, as well as the *Toujours gai*; and notwithstanding old Age in France is generally very agreeable, from the Liveliness and Hilarity it possesses in common with Youth, yet it certainly is not endued with that Concomitancy of Staidness and Gravity which the Weight of Years usually impresses on Mankind in other Countries.

HENCE it is we find their Coffee-Houses, and other Resorts of that Nature, so plentifully provided with these elderly Orators; whose Volatility of Speech is not exceeded by the youngest of their Auditors; and who, if they do not

display much Eloquence, are however most indefatigable in their Harangues.

FROM the antecedent Causes it happens no less frequently that, unable to contain their Eagerness and Agitation of Mind, within Bounds, the French are shamefully subject to transgress the Rules of good Breeding, and to interrupt each other in so vociferous a Manner, that Altercation rather than Discourse seems often to be the Purport of their Meeting.

IT is observable that in the forementioned Places the political News of the Day, regarding domestic Transactions, (a Text which with us always produces an ample Comment) seldom employs so much of their Conversation, as that concerning foreign Parts: Of which one would be tempted to think them more inclined to appear well informed than of what passes in their own Country.

It may, perhaps, be imagined the Danger there is in delivering ones Thoughts freely on the Affairs of their Government is the Motive that carries their Investigations elsewhere;

where ; but this, it is presumed, is not so much the chief and real Cause (though doubtless it may have its Influence) as that boundless Appetite for Admiration and Applause which induces them to labour all they can to seem profoundly conversant in Matters remote from the Knowledge or Information of such as have not seen or read much.



C H A P. XLVII.

A SPECIES of Ambition very prevalent among the French is that insatiable, restless Passion to be considered as Travellers, and Examiners of Mankind, which possesses, in so strange a Degree, no few, whose Excursions from their own Country, however circumscribed, are boldly magnified and extended to that Circumference which they deem necessary to build a Reputation upon.

THUS it is common, at Paris, to meet with Persons, who, having perhaps, in the Course of Business or casual Opportunities, spent a few Weeks or Days in any of the adjacent Countries, or possibly on their Borders only, will stretch the Journey to a Length sufficient to have seen all those Things which their Discourses represent them as Witnesses of.

THIS exaggerating Humour often urges them into the most impudent Fictions. Not satisfied with pretending to have visited Places they never saw, but of which nevertheless
they

they give the amplest Descriptions, they will often enter with the most intrepid Assurance on the Chapter of Characters; and if the Relator's Situation in Life be creditable enough to admit the Supposition, he will enumerate the Civilities he has received from, and the Intimacies he has contracted with, Names of the first Importance in the Places he has mentioned: Not failing, at the same Time, to detail their good or bad Qualities with the minutest Precision.

BUT this is not all. As the Glory of a Frenchman is not complete unless he has been engaged more or less in Intrigues, he will commonly select for the Object of his Amours precisely those Persons of whom no Man will believe any Thing dishonourable who happens to be of their Acquaintance; and in the Career of his imaginary Adventures, will rarely shew Mercy to any female Reputation of which he deems the Disgrace will prove subservient to the Establishment of his Fame in the Regions of Gallantry.

THIS is a Field wherein a Frenchman peculiarly delights to expatiate. But as he

knows no Limits to his Confidence and Assertions, he is sometimes apt to stumble on Subjects that unluckily create Discussions of which his impetuous Vivacity rendered him rather unaware.

FRANCE, indeed, of all Countries furnishes the most frequent and fatal Proofs of the Danger incurred by traducing absent Characters, the Impropriety of meddling wherewith so daringly, though it may strike the French as forcibly as others upon Reflection, is not so cautiously adverted to by them as by Individuals in other Nations; who are usually much more on the Reserve in what regards each other's personal or domestic Circumstances or Occurrences, than People are in France, where this unaccountable Propensity to pry into them, joined to the most impatient, restless Indiscretion, in publishing to the World, every disparaging Story, true or false, which the Teller has either heard or invented, obtains in a Degree that often exposes him to very serious Ecclaircissements with the Friends of the Parties thus calumniated; but on no Occasions more frequently than those where a Man boasts of Favours from
the

than fair Sex. Favours which a Frenchman is prouder to publish than to receive: And which, rather than be thought Strangers to, many will (when Distance of Places sets them out of the Reach of Danger) without the least Scruple or Remorse take the most infamous Liberty of ascribing not only, as already observed to Women of unsullied Reputation, but even to those with whom they never had the least Intercourse, and with whose Names they are hardly acquainted. Not to forget those more harmless Boasters, who in the Wantonness of their Imagination create Beings that never existed; whom however they are industrious in describing of Importance enough to derive, in their own Ideas, some Measure of Conspicuity for having been honoured with their Smiles and good Graces.

THOUGH Characters of this Stamp are found among other Nations, especially those in whom a Tour to France is accounted an Appendage of genteel Education, yet that Country is indisputably the native Soil where such Beings mostly flourish, and whence the Science of Gallantry, and of the Airs assumed by those who are desirous of being esteemed Proficients therein,

therein, has been successfully propagated through many Parts of Europe, by the Swarms of young Travellers who seem to visit France with no other Intent than to form a practical Collection of all those Ways and Manners that render the French and their Imitators equally disagreeable and ridiculous.

COMPLAINTS of this Nature are, indeed, particularly applicable to many of our English young Gentlemen on their Return from those Countries, where so much of their Money has been expended, and so little Credit obtained, or rather, to speak with Propriety, so much Disgrace incurred by Extravagances of all kinds, that not only dishonour the Perpetrators, but reflect no small a Portion of Disrespect on the Country to which they belong.

GENERAL Ideas of Nations are always formed from the Character of their itinerant Members, whose Conduct and Behaviour is, therefore, most equitably liable to be called to the strictest and severest Account, by that Public to which they are often so detrimental and injurious.

HENCE

HENCE Travellers should consider themselves as Representatives of their Countrymen abroad; and none be permitted to go forth incapable, or what is worse, unwilling to act in such a Manner as may add to the Reputation of the Community to which they belong.

BUT these are Maxims to which the Practice of the Times bears no very great Difference nor Conformity. Whether from Want of Abilities or Inclination in most of our Peregrinators, it is the too common Remark of Foreigners that, were it not for the illustrious Figure this Nation makes in its collective Capacity; the Influence it exerts throughout the World by its Power; and the Prosperity it enjoys at Home, through the Wisdom of its Government, together with the long established Character it possesses of Sense, Courage, and Genius equal to any People that ever shone in History, all these Advantages would remain a Secret to the rest of Europe, if no Medium remained to arrive at the Knowledge of them, but that of our Countrymen who shew themselves in foreign Parts; few of whom display any other Proofs than

than those of our national Opulence; and excepting such exterior Marks of Respect as Riches will every where command, inforce very little of that Regard which is due to real, intrinsic Merit; and, on the contrary, leave not unfrequently the most disadvantageous Impressions of the generality of their Countrymen, through the many Irregularities and Follies in the Commission of which some of them seem even to glory.

NEED we, however, wonder at this when it is impartially considered on what a strange Plan many of our travelling Systems are formed? Is it consistent with the End proposed by visiting foreign Countries and Nations, to send a raw, young Lad abroad, whose Mind is uninformed, or at most but opening to the Dawn of civil Life, and whose academical Knowledge, when through Happiness of Parts and Education he has attained a proper Share, wants that Confirmation which is only gained by Assiduity in the latter Stages of Youth? Besides, is there Nothing to be learned at Home, previous to his Appearance among Strangers abroad, who have a Right, and will exercise it, to examine whether he
knows

knows enough of his own Country to profit by what he may see of others?

It is impossible to conceive a more ridiculous Figure than one of these juvenile Ramblers in the Company of judicious, intelligent Foreigners; whose good Sense, while it moves them to pity a young Gentleman whose Education is so miserably superintended, must, at the same Time, excite their Indignation at Maxims so destructive of all the Purposes of Travelling; if the Name of Maxims be applicable to that absurd Rage of thrusting inexperienced, ignorant Tall Boys (for what else can we call by far the Majority of our young Travellers) into a strange World, and that too at a Time of Life when the Passions are in their most uncontrollable State, and where every Temptation will be thrown in their Way that Need or Avidity can suggest: From the rapacious Courtier to the indigent Sharper; from the high born fashionable Lady, of whose Dexterity at Play they become the Victims, to the less honourable, though not more contemptible Female, for whose Prostitution they pay so excessive a Price.

How

How can it, indeed, happen otherwise, when Simplicity is sent forth to encounter with Artifice? and when, what is still more unpardonable, in lieu of an expert Guide to lead him safe through all this Maze of Danger, it happens too frequently that no other Assistance is given him than of a Person as new as himself to the Scene they are entering upon, and much less deserving the Stile of Governor, than of Companion; which he usually becomes literally intitled to, in the numberless Instances of Imposition and Slight he undergoes in the Society of his youthful Partner; to whom not rarely his only Superiority is that of Years; which, though he may have employed them in the most unblemished Discharge of parochial or Collegial Functions at Home, do not assuredly enable him to assume the Direction of a young Traveller, whose only Assistant ought to be one who has preceded him in the arduous Path he is going to tread, and has thoroughly seen, and perfectly knows what he is about to shew to his Pupil.

C H A P. XLVIII.

*S*E croire un Personnage est fort commun en France, to think oneself a Person of Consequence is a common Thing in France, says *la Fontaine*: to which we may add the Desire of seeming such is not less common.

THE Vanity of appearing more than what they are, is the Vice of the French more than of any other Nation.

TRUE it is that in some Countries, in Italy for Instance, they remarkably delight in high sounding Phrases, and promiscuously bestow Titles of so much Grandeur and Magnificence, even upon Individuals in the commonest Stations of Life, that hardly any remain to confer on Persons of real Dignity and Importance.

BUT the Vanity of the French takes another Turn. It is not so much in Appellations, as in being reputed Persons of Weight and Worth, they find a Comfort and Satisfaction that buoys them up above their
Situa-

Situation, however irksome; and is almost an adequate Measure of Indemnity for those Shocks and Mortifications they may inwardly experience; which, however, they are generally apt to reckon little of, provided they are known but to themselves only.

HENCE it is that such Numbers, both in their own Country, and abroad, are so industrious in finding Ways and Means to conceal the Narrowness of their Circumstances, and to make a Figure which, if not splendid, is yet decent.

THUS far, indeed, they are not in the least censurable; since it is undoubtedly no less allowable than conducive to our Interest to make a shew of Prosperity, even in the worst of Circumstances, instead of paying a needless Hommage to Adversity, by putting on its Livery, a sorrowful Countenance and a fordid Appearance; which only subject the Wearer to the Sneers and Contempt of the more fortunate.

DAILY Experience teaches that to assume an Air of Dejection, and to manifest by a
Mean-

Meanness of Garb, the unfriendliness of Fortune, is no Invitation to her Favours. She is not unaptly classed with the Female List of imaginary Beings; as she Smiles so frequently on a mere Outside, and is so neglectful and slighting of such as forget to set that off to Advantage.

THIS is a Truth of which the French are so well apprised, that no People carry their Sollicitude for personal Decorations so far as they do, a Fact that is evident enough, when we reflect they are the original Inventors of almost all the Modes appertaining thereto.

AN earnest Attention to Externals is, however, of no trivial Use in a Country where it is rated a Proof of Taste; where a Man is so commonly much more admired on that Account, than for more substantial Qualifications; and where, what is still more deserving of Consideration, it becomes not rarely an Introduction to the Company of his Betters, and recommends him to their Notice in a Degree it is seldom known to do elsewhere.

FROM these attracting Motives an Individual in France whose Income will but just support him, willingly consents to debar himself of Enjoyments which to an Englishman are so very far from being indifferent, those of a plentiful Table, to reserve a Sufficiency that may enable him to display an almost daily Variety of Cloaths; the Finery whereof renders him an Object of Admiration with the Great Vulgar as well as the Small; and inspire, in no few, a Desire of his Society, in order to profit by a Communication of his Connoisseurship, and to be admitted to a Participation of the Devoirs paid him from the Crowd of his Imitators.

THIS Skill in the Science of Apparel is by no Means a barren Acquisition among the French. For if the Possessor's Rank or Profession be not a Disgrace to his Associates, he will meet with many of a Condition much above his own: And exclusive of the Civilities and Welcome he receives in the Company of his Betters, he will, if attentive, not unfrequently be favoured with such Opportunities, as may, through Vigilance and Dis-

Discretion, be made highly conducive to his Welfare in the more serious Concerns of Life.



C H A P. XLIX.

THE Grounds whereon a Frenchman erects the System of his Vanity are usually his Connections and his Capacity, The latter he is never wanting to insinuate is the promoter of the former, which, to do his Countrymen Justice, they are not more amazingly diligent than quick and successful in procuring.

WHY they should meet with such prodigious good Fortune in this particular, has often been inquired and complained of by those who could not discover that Superiority of Merit in them which only ought to command it, and is the sole Motive that can justify the Predilection they so often obtain, to the Prejudice of others whose Worth ought certainly to preponderate in the Scale of Esteem and Favour,

BUT our Astonishment ceases when we reflect that there is not, perhaps, a set of Men upon Earth, more dextrous and expert in the Talent *de se faire Valoir*, the Art of shewing themselves to the best Advantage, than the French: Who are, beyond all People, versed in the Science of making a little go a great way; and gifted with an Oeconomy in this Respect, admirably calculated for the Purposes it so seldom fails of most effectually serving.

THUS we daily see that with very moderate Parts, but a wonderful Sagacity in exhibiting them, the French, in almost every Situation they are placed, are always able, if any Possibility is afforded them, either to extricate themselves from Difficulties, or to advance forward in the Road of Prosperity.

THIS is owing not more to a Pliability of Humour, through Means of which they wind themselves imperceptibly into the Favour and Benevolence of their Superiors, than to a Circumspection and Watchfulness in eagerly seizing those auspicious moments wherein a Man's Abilities will come in a
 propos,

propos, and fully suit the Occasion which invites their Appearance and Exertion.

AWARE that Talents, however slender, are not denied their Season of Utility to the Owner; and that Men are much more wanting to Opportunities, than Opportunities are wanting to them, the French are not apt to refuse the slightest, and apparently the most inconsiderable; and are indubitably the strictest Observers, in their Practice, of what should be the Principal, as it cannot fail to prove the most servicable of all Maxims in the Prosecution of our Designs, that the Value of Emergencies is only known to those who improve them; and therefore to neglect any may be to lose the most favourable that ever Destiny intended to throw in our Way.

ACTUATED, therefore, in a warmer Degree by that Impulse which renders Mankind careful and zealous for their Interest, the French are less liable to miss the lucky, decisive Hour than most others; as they are ever ready, at the least Warning, to call forth that Alertness which is the chief Cause of

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their

their Triumphs over Competitors, whose Deserts, however greater, for want of such a timely Exhibition, remain buried in Obscurity; and become as useless to the Proprietors, as unknown to those who might and would employ and reward their Capacity, in Preference to that of the former, if they were equally solicitous and active in displaying it.

THE Art of varnishing himself is another Peculiarity in a Frenchman; who, while he loses no Opportunity of giving vent to the good Opinion he cherishes of himself, is at the same Time attentive to do it in such a Method as may prove effectual in convincing his Auditors it is not without Foundation, and the Concurrence of proper Judges, that he challenges their Esteem.

ALL this, therefore, is done by Way of Insinuation; by Hints and Inferences which, though they fairly come Home to the Point he has in view, seem, as it were, to absolve him from the Vice of Parade and Ostentation, by leaving others to draw the Consequences from the Premises he lays before them. By
these

these indirect Means he contrives to represent himself in the most favourable Light, and yet to preserve the Mask of Modesty in the Midst of the most fulsome Self Praise.

THIS Description, though not unapplicable to other Individuals, is beyond comparison much oftener verified among the French; peculiarly such as, from Motives best known to themselves, have chosen to abandon their Country; but still more especially those emigrating Gentlemen whom pretended Affairs of Honour have expelled from France. A Pretext usually pleaded with an Assurance that would tempt one to believe it the most honourable Inducement in their Notions to ingage Assistance and Respect.

SUCH are also the Majority of those Swarms of Idlers, at Paris, whose scanty, miserable Pittance cannot urge them to embrace the Means of bettering their Condition; and who, by the impertinent Citation of exalted Names in the Character of Friends and Well-wishers, endeavour to lessen their own Unimportance, and to pass for Persons deserving of Regard. A Species of Mortals most of the principal

Cities in France abound with. And who, though not without their Fellows in some other Parts, (in Italy and Spain for instance, particularly the last) may justly retain the Title of Originals; and are never excelled, if ever equalled.

NOR should we omit another considerable Fund of Motives to excite a Frenchman's Vanity, the Improvement of which is no where so well understood as in France.

THIS Treasure of Vain glory consists of every Article belonging to Splendor, Gaiety, and Profusion: The verbal Display whereof is a Pastime few Frenchmen have Philosophy enough to deny themselves: No People taking so much Delight in regaling their Audience with an endless Catalogue of their Domestic, Equipages, Horses, Houses, Furniture, and every other Appurtenance of that Nature, sometimes down to the meanest Trinkets.

IT must, nevertheless, be acknowledged that these Subjects, however insignificant in themselves, are usually introduced with so much
Art

Art as not to seem out of Place; and are sometimes managed with so much Dexterity as even to afford Amusement.

WHOEVER means to become acceptable to the Generality of the fashionable Sort in France, must be cautious not to appear disgusted at these Narrations; which though often tedious to the uninterested, are always considered by the Narrator, as the strongest Marks he can give of the Pleasure he receives from the Company and Acquaintance of those to whom he behaves in this communicative Manner, and as the most convincing Earnest of the friendly Footing on which he places them.

A Traveller whose Intention is to form those Connections in various Families that are incontrovertibly the most infallible Method of discovering the real, genuine Character of a Nation, must lay it to his Account to meet in France with no few Trials of his Temper in this kind of Entertainment; a Repetition of which will happen much oftener than he is aware of, from that invincible Propensity they cannot overcome

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to give their familiar Visitants the precise Information of whatever concerns them, and to dwell not only on the most material, but even on those trifling domestic Affairs that are beneath all Regard and Notice but their own; and a minute Investigation of which must appear insupportably ridiculous to those who by the Laws of Civility are condemned to assist with Patience at such an insipid Rehearsal.

We may conclude what has been said on the Subject of French Vanity, an ample one if expatiated upon to the full, with an Observation which, as it is founded on Truth, will shew to what absurd Lengths the French are apt to carry this their grand national Foible: And how industrious they are in drawing Resources and Helps from it to conceal or disguise as well their political as national Defects.

WHEN Englishmen who have been at Paris happen to mention, as well they may, the Poverty and mean Appearance of the Shops there in Comparison of those in London, the French never fail to make Answer that it is
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not customary for a Man in Trade, however abundantly supplied, to expose to public View his whole Stock of Merchandise, lest he should excite Envy on Account of his Riches.

BUT nothing is easier than to refute this Assertion, the Falshood and Futility of which are evident, when we reflect that of all People in Trade the French are notoriously the most vaunting and boastful; their Shopkeepers especially; who are ever haranguing with the most pompous Energy of Words, on the immense Quantity of Goods they have in their Stores; which is certainly as ready a Way to make envious Neighbours talk as the former.

BUT were they as silent on this Head as they are talkative, is it credible that Men so fond of an opulent Appearance would be at the Pains to debar themselves of such an Incentive to Vanity, as a full Shop is so manifestly to its French Keeper, whose whole Behaviour is a clear Indication how desirous he is of seeming well provided? The Moment you enter his Doors he prefaces all Business by a most circumstantial Detail of whatever
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he has, or perhaps has not to sell; sparing no Encomiums on every Article; the Nature, Use, and Excellence whereof he describes with the most affected Exactness: Not forgetting, at the same Time, to let you know, by way of Episode, what, and how many Persons of Fashion honour him with their Custom.

He then proceeds to the amplest Exposition of whatever he thinks you may be induced to purchase by the Allurements of his Descriptions and Praises; and what with fair Words, what with Flattery and Couzening, he draws you on insensibly to Bargains of which you never dreamed upon your first Entrance.

IF the Men are expert on these Occasions, the French Women are still more so; and when a young Foreigner comes in their way, they perfectly understand the Method of fleecing him most unconscionably, by first inveigling him with those Blandishments, of which they are such consummate Mistresses; and when they have sufficiently played their Fascinations upon him, his Purse lies, in a Manner, at their Mercy; and he is easily

easily prevailed upon to expend much more than he intended, and to pay their own Price for Things, which exclusive of his not wanting them, are sold to him at a most iniquitous Profit; *le tout en Conscience*, all at a reasonable conscientious Rate; a Phrase of which no one can deny the Shopkeepers in France make a most audacious and shameless Prostitution.



C H A P. L.

NO People are proner to vaunt of the superior Pleasures and Conveniences enjoyed in their Country than the French ; who are, indeed, not a little surpris'd when they meet with any who are not of the same Opinion ; being fully satisfied they surpass in *Agremens*, Attractions, every Nation upon Earth, and that a Residence among them is the *Summum Bonum* of Life, from the innumerable Ways and Means their Country, as well as its Inhabitants afford to render it supremely comfortable.

It were unjust to deny the uncommon Excellence of both in many Respects. But their pretended Superiority to all others in the Science of heightening every Enjoyment of Life, is far from being so clear, as many of our own Travellers would sometimes insinuate, from groundless Partiality, or with a view of appearing more discerning than their Neighbours,

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THE Conveniences of Dwelling, or Travelling particularly, are not comparable to those in England: and what they most descant upon, the Article of Provisions, is not preferable any farther than Cookery may be thought to improve it.

BUT the Merit they claim on this Account is very problematic, as many a Frenchman allows the much greater Salubrity of ours, and most of our own Countrymen are fonder of their own Dishes, even in France, where they have perpetual Opportunities of indulging in all those culinary Refinements for which the French are so famous.

NEITHER have they great Cause to boast in other Matters. The Furniture of their Houses, for Instance (those of the genteeler Classes excepted) is mean and penurious, and generally displays an Affectation of Ornament and Finery that ill atones for the Wretchedness of the Materials they are made of, and as ill supplies the want of Neatness: A Quality we manifestly surpass them in, and bear the Absence of with so much Impatience, that it is with no small Difficulty our English Travel-
lers

lers are able to put up with the sad and scandalous Reverse of it throughout most parts of France ; where the Poverty of the People is no sufficient Plea for the Variety of uncleanly Occurrences one is offended with at every Turn.

THE French, perhaps, may tell us it is still worse in some of the adjacent Countries; but that affords them no Excuse: The less, indeed, as their own is much more frequented by Foreigners; in whose Eyes they are so highly desirous of appearing defective in nothing that is worth the acquiring, and from which any Praise can be derived.

AN essential Disadvantage in the Article of Dwelling is that in most Houses there is hardly any Thing, beside the bare Walls, appropriated to the Use of such as hire them. Whereas in England, what with Wainscot and Papering; neat Stair Cases and Chimney Pieces; what with Closets, and other beneficial Accommodations, the commonest Houses are half furnished when entered upon; and what they contain finished in a manner that requires but very few additions to make the

the whole completely agreeable to Sight.

It may not, on this Occasion, be improper to remark that the Magnificence of the inferior Classes among the French consists chiefly, if not almost wholly, in the Costliness of their Wearing Apparel, and other personal Appurtenances; wherein they study to be as splendid as their Circumstances will enable them; and provided they can make a gay Figure abroad, are not over solicitous of Appearances any more than of Realities at Home.

Thus, while Richness of Dress is, as it ought to be, considered in England as the peculiar Privilege of Persons of Distinction and genteel Callings, in France it only serves to confound all Ranks, and to destroy that visible Gradation in the different Members of Society, which, for a Multitude of Reasons, is highly proper, if not absolutely necessary, as much for the Suppression of absurd Pride and pernicious Expensiveness, as for the Reward and Encouragement of superior Talents and Industry.

THE French are in few Cases more guilty of transgressing the Bounds of Truth and Moderation, than in the frequent Comparisons they delight to make between the Climate of England and that of France, extolling theirs beyond Measure, and depreciating ours in a Stile so inapplicable to the Subject, as to misrepresent it in the grossest Manner to such as are unacquainted with the Partiality of their Descriptions; influenced, for the most Part, by a strange, unaccountable Prejudice, and often what is still worse, by Aversion and Malevolence.

WITHOUT entering into any Dissertation upon the respective Qualities of either Climate, it may with great Reason be presumed, that there is very little, if any Difference at all, between those of London and Paris. The Nature and Disposition of the Elements seem much the same in both Places. The Mixture of all the Seasons in one Day is as frequent in the latter as in the former: And there is as often a sunshiny Morning, a clouded Mid-day, a rainy Afternoon, and a fair Evening. Cold and Heat are as expeditiously successive, and no less unseasonable; and the Aspect of the
Heavens,

Heavens is, on the whole, as unsettled and variable. We may even add that the Part of the Year which lasts the longest there is Winter, no less, if not more severe, than at London, and equally, at least, attended with Frost and Snow.

NOTHING, therefore, could be more impertinent than the Affectation of a Frenchman, who, writing from London to his Countryman at Paris, bid him give his Compliments to the Sun, not having seen him a long time. This came well enough from Gondomar, the Spanish Ambassador here, from whom the Frenchman borrowed it, and who certainly had a Right to find a Difference between the Climate of London and that of Madrid: But by no means became a Native of Paris, which is neither a more agreeable, nor, it should seem, a more healthy Place than London, when we consult the Bills of Mortality of both Cities, and lay those Incidents and Circumstances together, from the combined Examination whereof our Judgments are to be formed on Subjects of this Nature.

IN order, however, to avoid any Imputation of Partiality, it ought to be acknowledged that some eminent physical Writers have given it as their Opinion that from our insular Situation so far to the Northward, we are liable to more frequent Colds and their Consequences: And that by impregnating the Air with a greater Quantity of Saline Particles, the Climate of England is, in these Respects, less pure than some Parts of the Continent.

BUT leaving the Discussion of these Matters to those who are best qualified to treat of them, we may proceed to observe that the Diversions of Paris are not preferable to those of London. They have their Operas and Play-houses, and we have ours; as well as the many other Methods of spending, or mispending Time, which Opulence and Ostentation are equally solicitous to frame and support in both those capital Seats of Pleasure, Dissipation and Vanity.

THEY have, however, one Species of Drama we are yet utter Strangers to, and that is what they call the Italian Comedy, though both Plays and Actors are mostly French. The principal
Merit

Merit of this intirely depends on the Person who acts the Part of Harlequin; whose inexhaustible Wit and Ingenuity is the great Fund that supports all their Plays, which are of the burlesque kind, and calculated to excite Laughter by Dint of Buffoonry, and create Diversion by a Series of the drollest Adventures.

THIS Theatre, according to general Observation, is at least as much, if not more croud-
ed than any other. A Circumstance natural enough; as all who feel themselves inclinable to laugh heartily (a large Corps in France) cannot possibly provide themselves with a Pastime more suitable to their Humour.

THE Wit and Ingenuity of the Harlequin on this Stage is not merely motional as in our Pantomime Entertainments. So far is he from a Mute that what he says is the very Life of the Cause; and he may be fairly termed the *Sine quâ non*, what passes without him being almost considered as introduced by way of Expletive, and but little minded in comparison of what is spoken or done by him; on whom, alone the Eyes and Atten-

tion of the whole Audience are in a Manner fixed; and who, the Moment he appears, never fails to set the whole House in a Titter.

ALL who have seen the many Attempts at this Sort of Pleasantry that are not uncommon in some Parts abroad, especially in Italy (where this kind of Genius flourishes most, and of which Country this Parisian Harlequin is a Native) unanimously agree in acknowledging they never saw so complete a Master of the Ludicrous as this Person; whose Ideas flow in a continual Vein of Mirth and Jocoseness, and whose Talents are such that from the most trivial Incidents he will raise a Stock of risible Notions that are alone sufficient to keep the Audience alive from the Beginning to the End of a Play: all which is the more marvellous as what comes from him is unpremeditated and instantaneous, and animated with a Soul of Novelty that never stoops to Repetition.

C H A P.

C H A P. LI.

THE English are apt to make heavy Complaints of the excessive Multitude of their Lawyers: But it is not with more Justice than the French, who are at least as immeasurably overstocked with that Class of Society, as respectable in its Institution and in many of its Members, as it is contemptible in its Perversion, and the Infinitude of those who lay themselves out to multiply the Modes of Chicanery.

As the Normans are supposed to be the most litigious of all the Inhabitants of France, it is not improbable their Ancestors first brought the Spirit of legal Altercation into this Island. We scarce meet with any Traces of it antecedent to the Conquest. Neither the Danes nor the Saxons, who were our principal Forefathers, appear to have been much addicted to Litigation, nor indeed to have entertained any Ideas of a regular Cultivation of this troublesome Branch of Business; but, on the contrary, not only to have studied Brevity in the Promulgation of their Laws,

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but also to have decided their Differences in the most summary Way they could possibly devise.

WHICH of the two Nations, the English or the French, is most immerfed in Law-Suits is not easy to determine. Both are, it seems, rich enough to employ and maintain Armies of Lawyers. But though our superior Liberty might induce one to conclude that Pleadings at the Bar must naturally meet with more Encouragement from the Boldness of our Disposition, and the Unrestraint we profess in the Manifestation of our Thoughts, yet when we reflect that Affairs relative to private Property are left wholly to the Decision of the Law in France, where the Exercise of Despotism is usually restricted to Matters of State, we may not unfairly presume that, what with the Tepetuousness of their Temper, what with their native Proneness to be meddling, the Gentlemen of the long Robe among them may possibly have more Business on their Hands than even our own, who most certainly have enough.

WHILE we are on this Subject, it may not be amiss to observe how desirable it were

were that the Example of, perhaps, the greatest Monarch that ever sat on a Throne, might command something more than our bare, empty Praises.

WE are very ready to allow that all his heroic Actions in War, however stupendous and worthy of the Admiration of all Ages, are yet inferior, in Point of real, substantial Merit, to that truly royal Deed of Justice and Humanity by which he set Bounds to the Duration of Law Suits in his Dominions; and crushed, at once, that infernal Spirit of Discord which had for Time immemorial been productive of endless Variances among his Subjects. An Act, of which the Utility will extend itself to the remotest Generations; while only the Memory of his Triumphs will endure, and they not improbably be lessened by the Pen of Partiality, or taxed with Injustice by the Foes of his Country, and the Cause he so invincibly asserted.

Is an Imitation of so illustrious a Precedent beyond the Power of the English Constitution to effect? if so, what a Constitution is ours? or rather what an infamous Representation
is

is made of it by those whose Interest requires that we should not deviate from the equally absurd and pernicious Track we have so long adhered to with the most despicable Punctiliousness and Servility?

WHOEVER knows, indeed, the Depravity of Mankind must be aware that an Enterprize of this Nature is an arduous and truly Herculean Labour, when we consider what an Augean Stable there is to cleanse; what Legions of hungry Dependants on the litigious Part of the Community are to be dismissed from Office and Pay.

BUT if that so often pleaded Pretence of Danger to Liberty, the great Achillean Argument against such an Attempt, can be demonstrated false and unsupported by Reason and Experience; if, on the contrary, it may be proved, that Liberty will acquire additional Strength by such a Measure; if, what is still more, it should appear that the Spirit of the Proceedings now in being is unfavourable to Liberty; if all this can be shewn by Reasonings and Proofs so conclusive and cogent, that none but the Partisans

tisans of Venality would refuse to subscribe to them, and which are, at the same Time, so clear and void of Intricacy that they cannot fail being obvious to a judicious and unbiaſed Perception, what remains to prevent our entering immediately on the Field of Action, and calling on the Aſſiſtance of all the Well-wiſhers to their Country to lend their Hearts and Hands in expelling this Demon of unceasing Litigiousness, this Encouragement to Implacability, that extinguishes the social Affections in the Bosoms of such Multitudes; and not only disturbs the Peace of domestic Enjoyments, but often ingrosses the Faculties and Attention of a whole Life that might have been employed in the Prosecution of rational Business, or dedicated to the liberal Avocations of Study and intellectual Improvements.

LET no one alledge the numberless Volumes of the Roman Laws; the very Abridgment of which, in the Time of Justinian, was itself enormous. That very Abridgment, if a Compilation of so unwieldy a Size may be so intitled, militates for the Necessity of the Measure we contend for, by
evincing

evincing beyond Dispute how complicate and difficult to unravel all Cases had been made, and in what a World of Comments and Discussions the plainest Transactions must have been involved by the foregoing Multiplicity of Law Tracts.

THE innumerable Quantity of these can be viewed in no other Light, than as a convincing Proof to what a Degree of Corruption the Practice of the Law itself had been carried, during the Administration of the preceding Emperors. For it was from the Establishment of absolute Power, we are to date the Introduction of that infinite Variety of Regulations that interfered in the commonest Proceedings, and perplexed almost every Occurrence in Life.

AUGUSTUS was far from being an Enemy to the Law. It was under the Protection and Shadow of that pretended Tenure he governed and disposed of every Thing. So fond and zealous was he, on all Occasions, to display the most perfect Appearance of an intire Submission to its Decisions, that he constantly used the Precaution of recurring to its Assistance

sistance in order to ratify his Decrees; nor less, indeed, upon those Emergencies wherein none will make an Appeal to it who does not know himself above the Reach of legal Authority, and able to influence and controul it at Pleasure.

IN consequence of this Maxim, always adopted by dextrous, artful Tyrants, in Expectation to give some Sanction of Plausibility to their worst Actions, he had the audacious Confidence to make the Laws instrumental in rescuing from Punishment one of his Intimates convicted of a Crime of which no Epithet is able to convey the Horror, that of having poisoned more than a hundred Persons at a Feast.

THIS same Augustus was so little affraid of multiplying Laws, that he procured himself, or rather, indeed, assumed the Privilege of proposing and enacting a new Law as often as he personally sat in the Senate House.

HIS Successors took effectual Care to improve so important a Privilege, and stretch it to the fullest Latitude, by gradually increasing
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the Number to no less than five different Decrees at one Sitting, and at Length by devising Laws without End ; whose Multitude and perpetual Increase was of admirable Service in extending their Authority, through the Number of Creatures and Dependents the Execution of them gave Birth to.

THESE were a Generation whose very Subsistence depended on the tedious Forms of administering Justice, the arbitrary oppressive Delay of which tended equally to establish and confirm both them and their Constituents in the most boundless, unreasonable Power.

As the Utility of such Tools was apparent, the Necessity of providing for them encouraged Edicts that trod in a manner on each other's Heels: And in the Tenour whereof Clauses of such a Nature were interwoven, as subjected the Course of civil Affairs to their Interposition in almost every Case.

THUS the Might and Authority of the Roman Emperors were founded alike on
their

their Legions and their Lawyers; and which were the aptest Instruments of Tyranny is hard to decide.

THE Riches of the latter Class were such that one of them fairly purchased the Empire: And their Credit might be compared to that of the Effendis in Turkey, at this Day; a Body of Men whom the Porte knows the use of too well and consequently respects too much, to give them any Molestation.



C H A P. LII.

FROM the foregoing Premises it is plain that however the Law is undoubtedly in its Origin the Fountain and Preservation of Liberty, yet, according to the well-known Proverb *Corruptio optimi pessima*, the good when bad become the worst, whenever through the Perversion of its Practice its Members are tainted, they have ever proved, in all Ages, in all Countries, the firmest and staunchest Supporters both of private and public Oppression.

FOR Examples of this an Englishman need not search the Records of ancient Rome, nor consult the present State of Turkey. He will find enough at Home. Not only in those contemptible Classes of low Practitioners, so significantly stiled Pettifoggers, nor yet in the middle Stages of the Business. Interest and sordid Views are too manifestly the Soul of their Profession with most of these. But he will (what is much more alarming, find them among those whom a People is taught to consider as its Protectors, and revere as its Fathers: Those who by their Commission should be
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the principal Guardians and Assertors of the Welfare and Happiness of the Public; and in whose Bosoms it were almost a Crime to suspect any Meanness or sinister Designs could obtain a Shadow of Admittance. He will find the basest Instances of Infidelity and Treason to this Nation to have emanated from that Bench where formerly sat the Judges of the Land; whose Prevarication and Want of Integrity in the Day of its Trial, and whose iniquitous Decisions in Favour of arbitrary Power, ought to teach every Englishman to keep a watchful Eye on every Man whom Court Favour exalts to the Station which they filled with such everlasting Disgrace to themselves, and such dreadful Danger to the Liberties of this Country.

IF we consult the Annals of this Kingdom previous to the Revolution, there are few of the Reigns of our Princes that do not afford unfortunate Proofs how readily ministerial Smiles can operate on the Ambition of great Lawyers; and how zealously they can devote themselves to the most slavish Concurrence with the illegal Undertakings of those in Power.

It may not, perhaps, be improper to remark in this Place, that had it not been for the criminal Condescendence and Adulation in the Heads of the Law, Charles the First would, in all Probability, have pursued very different Measures from those that proved so fatal to him; as the most inveterate of his Enemies cannot deny that he acted from an unhappy Persuasion of their Rectitude. A Misfortune to which the Flattery of his Courtiers and interested Adherents did not more effectually contribute, than the passive Servility of the Lawyers in his Time; for whose Judgment and Opinion he always profest and entertained an unfeigned Respect, and would, in all Likelihood, have shewn a proper Deference to, had they been indued with Honesty and Courage enough to have dissented from him.

THE impartial World seems to agree in this Testimony to the Memory of that deluded Prince, who certainly was a Man of unblemished Honour and irreproachable Conduct in all the moral Duties of private Life.

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WE may say partly as much of his Son James the Second, whose Character was in some Instances not unamiable, and who hardly would have been guilty of those Infringements on the Rights of his People that caused his Ruin, if he had not met with so shameful a Subserviency in those Members of the Law whose Knowledge and Eminence in their Station intitled and impowered, and consequently obliged them, to a Resistance that might have been salutary to their Sovereign, by preventing him from forcing his Subjects to have Recourse to those Expedients which the desperate Extremity he had reduced them to compelled them to adopt in their own Defence.

IN the mean Time it were unjust to refuse the great Share of Praise and Admiration due to the many illustrious Personages who have graced and ennobled the Profession both in England and France. Men whose Names ought never to be mentioned without the sincerest Veneration, when we consider how much Virtue and Fortitude they must have exerted in overcoming those Temptations, to which, from the Conspicuity of their

Merit and Abilities, they were continually exposed.

BUT notwithstanding the superior Excellence of Parts, and the exalted Probity of no inconsiderable a Proportion of Individuals, it is still a very melancholy Truth that few of the despotic Governments in Europe are apprehensive of incountering much Obstruction from such of their Subjects as profess the Law : Who depending on the Court for their Advancement to its respective Dignities, and holding all their Preferments from its Approbation and Consent, had rather act in the safer Capacity of Delegates and Supporters of the royal Authority, than appear in the dangerous Light of Friends to the Public and Enemies to Oppression. Pursuant to these Maxims they perform without Reluctance the Injunctions they receive from above: and may, in a great Measure, be denominated a component Part of the *Vis, Artes et Instrumenta Regni*, the Spirit, Ways and Means by which the System of such a Constitution is upheld, and conducted.

IN all absolute Monarchies Lawyers are a Body of Men highly serviceable to the Crown: Not only by maintaining its Prerogatives, and espousing, on every Occasion, a Cause which they are so well feed to defend, but also by diverting the Thoughts of People from public to private Transactions, and involving them so deeply in their own personal Affairs as to leave them no Opportunity of meddling with Matters of State.

WHEN we consider, therefore, how effectually the Minds of so many thousands of Subjects are employed in Pursuits which take up their Attention during many Years, often their whole Lives; when we reflect, at the same Time, that Persons thus occupied must, of Course, be possessed of more than common Resolution, Steadiness, and Indefatigability, we can no longer doubt that the Encouragement of Litigation, and the prolonging of Law-suits, is one of the Methods whereby Despotism is strengthened in some Countries; as they turn into another Channel the Tide of Opposition which might otherwise flow from the stubborn, unyielding Disposition of those many Champions at Law whose Love of

Broils and Contention must have its Vent; and who, had this Method been denied them, would perhaps have found another Way less peaceable to the Community, and more offensive to Administration. As Men of this Stamp are generally endowed with strong Patience under Disappointments, and unconquerable Perseverance in going through what they have once begun: Both of them precisely the Qualities most wanted in People who are struggling for Liberty.

HENCE, more than one Potentate has been careful not to debar his Subjects from following their Inclinations in such Matters, lest by calling off their Attention from particular Feuds and Altercations to more general Grievances, the same Hatred and Resentment of Injustice and Oppression that sets them at Variance with other Individuals, might urge them to assert their Rights against Invaders of a higher Class, with the same untameable Spirit and Activity they persist in against their Equals.

IT is evident then from these various Considerations, that the Multitude of such as
belong

belong to the several Departments of the Law is dangerous to a Country that means either to retain or to recover its Freedom.

As their Numbers render them powerful, and their Vocation inures them to Dexterity and Acuteness in the Management of all Affairs, both these Incidents contribute to procure them a Fund of Influence and Credit, which as it is highly beneficial to the Public, when their Abilities are honestly directed, is by the same Rule, as greatly detrimental to it when they hire themselves for the Wages of Corruption.

BUT as, unhappily, these Wages are offered with no sparing Hand, whenever wicked Designs are in Agitation, and as Experience teaches they are too often of peculiar Efficacy, it is, therefore, incumbent on the Patrons of Freedom to exert their utmost Efforts to diminish that Portion of the Community the Members of which are, by their Situation, the most liable to be assaulted with Bribes, as they are the most able to insure a Return of essential Services to their Bribers; and the less Proof against such an Attack from the general Spirit of a Profession so notoriously at the Command of the highest Bidder.

THIS alone were a sufficient Motive to be vigilant against the Increase of their List, large enough already to outweigh in the Scale of due Proportion any other necessary Class of Society. To say nothing of the Labyrinth of Forms and Tedioufness of Proceedings resulting from the Numbers for whom Occupation must be found, that render Justice an Object of Terror to all who approach her, and often deter Men from applying to her Protection, however they may have an indubitable Right to do it; that induce them, in short, to look upon her in the same Light as little States do on greater, whose Assistance they not seldom have cause to repent accepting from its proving a greater Nufance than the Evil it was given to remove.

FOR these Reasons, and many others too numerous to particularise, and of which intelligent People are sufficiently aware, it uncontrovertibly appears that this Branch of Business requires a very comprehensive Reformation: as on the Footing it remains at present, in most Parts of Europe, it may reasonably be deemed one of the heaviest Burdens
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of the State. An Opinion not only founded on the common Complaint, but authorised by the Sentiments of the most respectable of the Profession itself, who from the remotest Periods recorded in History, have been remarkable for their Contempt and Abhorrence of that Meanness and Corruption which, even in their Times, infected the Practice of the Law.

WE may conclude this Subject with observing that Laws and Lawyers may be compared to Soldiers and Officers. Both Professions are equally necessary for the good Government and Defence of the State; but then the Number of each ought carefully to be limited. Whenever it exceeds the Bounds of Propriety, as the latter never fail to enslave the Public, the former always contribute to harass and perplex it, by disquieting the Lives of Individuals and fomenting endless Jars among them in their private Capacity. Whence it may be affirmed, that as the less there is of the Military in a civilised Country the more there will be of Freedom, the less too there is of Law the more there will be of Equity.

C H A P. LIII.

A PROFESSION in France particularly deserving our Attention, is that of Servitude; which is not accompanied with so many Circumstances of Humiliation as render it irksome and ignominious in some other Countries, and almost stigmatise those who embrace it as Beings of the lowest Character in Society.

A FRENCH Servant, either in or out of Livery, is commonly a perfect Aristippus. Horace's expressive Line on that Philosopher is applicable to most French Men whose Lot is menial Service. *Omnis Aristippum decuit Color et Status et Res*, all Conditions, Employments, and Circumstances became Aristippus, is a descriptive Epitome of not only those many itinerant Frenchmen whose supple Genius qualifies them so admirably for the various Tempers and Dispositions they meet with in the Course of their Attendance on Foreigners, but also of those whose more propitious Destiny allots them the less difficult Task of waiting on their own Countrymen,

men, who are, in general, the best natured and easiest to please of Masters.

THE Qualities that principally distinguish French Servants from those of most other Nations, are Alertness and an Aptitude to be useful in a Variety of Ways: Both of them Appendages of the national Character of their Countrymen, who manifestly delight, much more than any other Individuals, in bustling, and in acting the Part of what we call a Jack of all Trades.

THUS Nature seems to have peculiarly formed them for the Purposes of domestic Service, preferably to all other People; for when Persons, whose daily Bread is to depend on the particular Exertion of Activity and Aptness in different Matters, receive those Endowments from the Turn and Manner of those among whom they are bred, well may they surpass in general Dexterity, others who are born and brought up, where every one applies himself to his own Business only. A Circumstance, however, attended with material Advantages wherever it prevails; in England especially, where, as the Reflection

lection so naturally arises from the Subject, it may be assigned as the chief Cause of the superior Excellence of the English Workmen in their respective Branches comparatively to those in France.

As the lower Classes of the French are so completely qualified for Domestics, it is not surprising that such numerous Colonies of French *Valets de Chambre*, Cooks, and Footmen are planted over all Europe; and that the Nobility and fashionable People of so many Countries shew an avowed Propensity to prefer them even to their Fellow-natives.

A FRENCH Servant often reminds one of the Character of Scrub in the Play, from the Multiplicity of Shapes and Forms he assumes. From the Kitchen to the Garret he will perform every Office, and act in every Department. One is sometimes amazed at the numberless different Jobs he is able so successfully to undertake.

WHATEVER may be their Opinion of our national Kindness and Generosity, the French are not in the least inclined to pay their prime
Homage

Homage to Englishmen in the Light of Masters. They accuse us of an unsupportable Haughtiness and Violence of Temper, and complain that an Attendance on most English Gentlemen is little better than Slavery.

WHETHER this Haughtiness proceed from a Consciousness of Independence which, fermenting in the Imagination, ingenders a sort of Defiance to all Mankind that easily degenerates into Pride and Overbearingness? Whether it be the Child of Wealth, of which; as this Country possesses so immense a Superiority over most others, it has consequently a greater Abundance of those whom Opulence infatuates and renders supercilious and insolent? Whether it may not possibly prove the Produce of that Impatience and Impetuosity of Mind which lead us to abhor Delays and Disappointments, and hurry us forward in whatever we attempt; (consonant to which last Notion the French, with good Reason, call us *prompts*, hasty, and accuse us of being more difficult to manage than the Individuals of any other Nation) or whether all these Causes do not contribute to this Imperiousness of Soul,

certain

certain it is that Strangers too much concur in thinking we deserve the Imputation.

WHENCEVER the Mischief may flow, it is intolerable to the French, who of all People are charmed with an affable and familiar Treatment, and are least disposed to bear with Severity of Behaviour. Not to forget that the Motives of a Servant for attaching himself to his Master are thereby reduced to those of meer Self-interest, and divested of all Affection and Gratitude.

THIS Austerity of Deportment is very little known in many Countries abroad, where Servants, if they are not so well used in the Article of Board and Wages as in England, are, however, much more complaisantly dealt with in every other Respect.

IN Spain, the Grandees, whose Propensity for Magnificence induces them to keep numerous Retinues, are satisfied with a very moderate Share of Attendance, and are rather proud of displaying their Benignity: While the Gentlemen of inferior Rank look more for
Obedi-

Obedience and Submission than for much Labour and Fatigue.

IN Italy, where Parsimony reigns, and where little Money, like the Talent in the Gospel, is expected to go a great way, the Finances of a Family are too well husbanded to be lavished on Menials, whose Pittance, therefore, is but small. In return, if a Readiness is shewn when they are called upon, together with a respectful Compliance with Injunctions, it is enough, and they are not overburdened with Work of any kind.

As to Germany, in no Country perhaps, is Servitude on a more humane Footing. Masters consider their Servants almost as their Companions; and behave to them with a good Nature and Friendliness that obliterate the Sense of their Condition. Hence it is that no where else are seen such frequent Instances of reciprocal Attachment, and that Connections of this Nature among them are so usually terminated by Death alone.

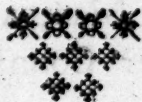
IN France, as already observed, the Situation of this Branch of the Community is perfectly

fectly happy. The native Chearfulness of the People influences the Relation of Master and Man in a wonderful Degree; and often occasions a Strain of Familiarity that gives an ingenious and intelligent Fellow endless Opportunities of ingratiating himself, and becoming a Favourite. Whence it happens that the Ruling of a whole Family is not seldom lodged in the Consultations held by its Head with his afore said Confident: A Thing not uncomplained of in other Countries; where the Adroitness of French Servants in gaining the good Graces of their Superiors, and placing themselves on a high Footing of Credit and Consideration, is often the Cause of much Envy and Heart-burning among their less subtle and enterprising Brethren.

ON the whole, if Foreigners reproach us with too much Haughtiness and Asperity towards our Servants, the English, in their Turn, think them too easy and condescending, and highly censure that reciprocally uncere-
monious Behaviour which, from the wide Difference of Education, and other Considerations, they think totally inconsistent and incompatible between a Gentleman and his Domestic.

THIS

THIS being, however, another of those Cases wherein the Justness of proceeding depends so much upon Opinion, it were equally arrogant in either Party to tax the other with a Deviation from that Propriety of Conduct in this Particular, from which they all more or less depart.



C H A P. LIV.

A QUESTION sometimes agitated is which of the two Nations, the English or the French, is the most addicted to Religiousness and Devotion.

WHICHEVER has a Right to challenge the Pre-eminence, it is certain they are both deservedly noted for as much manly, solid Piety as any People whatever; and abound with Individuals who for real, unaffected Purity of Morals and Strictness of Observance in all the essential Duties of Man, are not surpassed by those of any other Country or Persuasion.

TRUE it is that in some Parts, if Appearances were a Proof of the Reality of Things, neither the English nor the French could pretend to any Competition with the Natives for Sanctity and Goodness, as the whole Outside of these argues in their Favour much beyond any of the Demonstrations of the like Nature in vogue among the former; who seem incomparably less solicitous to adopt such Methods of attracting Notice, and estab-

establiſhing a religious Character; and to imagine, on the contrary, that a more than moderate Uſe of them only tends to produce and incourage Hypocriſy: a Vice which, to the Honour of either Nation, is not in the leaſt cogenial to their Diſpoſition, and generally as little prevalent among Individuals in ſpiritual as it is in temporal Concerns.

WITHOUT affecting, therefore, any exceſſive Parade on theſe Occaſions, the French diſplay a rational Degree of Zeal in the external Practice of the various Injunctions of their Belief; and may juſtly be ſaid to expreſs by their Conduct, a proper Senſe of Reſpect for the Tenets they are taught to profeſs.

Their Churches are duly frequented; and their Behaviour therein is tempered with a diſcreet, judicious Fervour that favours nothing of the enthuſiaſtic Demeanour of ſome of our Fanatics, nor of the Grimaces, and ridiculous Geſtures of the Italians: Which laſt, however, are the moſt contemptible of the Two.

BUT notwithstanding the generality of the French are remarkably decent and edifying in that Part of their Conduct and Behaviour which relates to religious Matters, yet there are Exceptions among them that subject the Offenders to the more Contempt and Ridicule, as they proceed purely from Affectation, and seldom from any Doubt of the Propriety and Necessity of behaving otherwise.

THIS Stricture falls principally on the politer Classes, and unhappily on such Individuals among these as ought, by the Exaltedness of their Rank, to be very cautious of giving bad Examples in Public, however dissolutely they may live in private.

THE Truth of this Censure is obvious to such as have been much conversant with Persons in high Life among the French, too many of whom are strangely prone to a Levity of Speech and Deportment on such Topics and Occasions as they are intimately convinced require the very Reverse of the Part they are acting. Thus it sometimes happens that when engaged in the most serious and awful of spiritual Subjects, they will

will handle them with a Jocoseness and a Liberty, or rather Licentiousness of Stile, absolutely unworthy of, and highly derogating from their Dignity and Importance: a Foible, or to call it by a more adequate Name, a Vice the more unpardonable, and at the same Time the more unaccountable, as they by no Means pretend, by such impertinent Freedoms, to insinuate their Disbelief of those Tenets and Passages they are actually, though not perhaps intentionally, thus turning to Ridicule.

If they are occasionally guilty of such Trefpasses in their Words, they are still more so in their Deeds: Proofs of this Accusation occur especially in their Churches, where Numbers of them affect to lay aside all manner of Decorum, and converse together almost as freely as at a Ball or an Assembly.

SUCH a Conduct is the more reprehensible, as it doubtless is liable to have a very detrimental Influence on the Minds of Inferiors, so ready to imitate their Betters as the French; who are notoriously more solicitous than any other People, to tread in the Steps

of the fashionable World ; and, like all others, more susceptible of Impressions from bad than from good Precedents.

It may not be amiss, on this Occasion, to observe that when Individuals of the lower Classes fall into a Track of Remissness in these Matters, it is of much more dangerous Tendency in them than in their Superiors : As through Want of that ample Fund of excellent Principles which are instilled with so much Care into those who have been liberally educated, they are not apprised of those numerous Motives to moral and religious Rectitude which are continually offering themselves to the Recollection of the more enlightened Part of Mankind ; and which, though a Course of Levity and Dissipation may, for a while, suspend their Influence, seldom fail to operate at last, in some Measure ; and are but rarely of total Disuse and Inefficacy in the Breast of those in whom they have been once well fixed and rooted by an early and assiduous Inculcation.

C H A P.

C H A P. LV.

EXTREMITIES of all kinds, in spiritual Matters, seem to be rather exploded in France: Where, notwithstanding Romanism prevails, it is not received in that credulous Latitude in which Italy, Spain and Portugal as yet admit it.

THE Vulgar, indeed, are not divested of many absurd Notions, concerning the Virtue of certain Relics and particular Forms of Prayer. But the genteeler Sort are nothing near so prepossessed with such Absurdities as those of their own Level in the aforementioned Countries: Where Persons of the first Rank are not ashamed to wear the most stupid Badges of Bigotry, and are, at the same Time, so weak as to look on some peculiar Orisons and Modes of Worship as more effectual than others: And where the List of real and pretended Saints is held in a Reverence that exceeds the Conception of such as have not been ocular Witnesses of their Height of Superstition in those Respects.

FROM this Infatuation the French are daily recovering; and many a suspicious Object of public Veneration has, from Time to Time, been removed from the Eyes of the deluded Multitude. What renders it more surprising, this has been done by their own Ecclesiastics; who, to their lawful Praise be it said, are much more enlightened than those of any other Romish Country; and far from being ingrossed, in common, by that Spirit of Selfishness that makes Religion a Tool to avaricious Views. And are, upon the whole, a Body of Men among whom Learning and Piety flourish with equal Lustre.

THE Reason of the Superiority they so manifestly possess, in all Instances, over all the other Clergy of their Communion, is that they are not only much more learnedly educated, but that, when arrived at Maturity of Life, much greater Liberties are either allowed to or assumed by them of inspecting the Books and Writings of all Sects and Parties; and what is no less, if not more, essential, they have endless Opportunities of Conversation and friendly Intercourse with
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the many Travellers of various Persuasions that abound in France,

FROM these Circumstances, the latter especially, they derive a Fund of Humanity which not a little dispells that cloud of Prejudice, and those gloomy Sentiments so fatally entertained by their less intelligent Brethren, against all who are not within the Pale of their Doctrines. A Misfortune deplorably notorious in Italy and Spain, particularly the last, where Education is in a wretched State; not so much that Part which regards the instructing of Youth in classical Literature, as that much more important Portion which is to raise the Superstructure on that necessary Foundation, by seasoning their riper Years with those Principles of liberal, manly Knowledge, which can only be obtained through a free, unrestrained Communication with Persons and Writers of all Countries and Denominations.

THE Want, or rather the Denial, of this capital Requisite to perfect whatever deserves the Name of Science, is the Root of the very worst

worst Species of Ignorance, that which proceeds from Misinformation, and induces Men to think themselves infallibly in the Right from the senseless Concealment of every Argument that might convince them they are in the Wrong.

THIS woeful Ignorance, deeply and industriously diffused and supported in those bigoted Countries by the Emissaries of Superstition, is the Parent of that ignominious Antipathy for such as profess opposite Persuasions, which rages with so much Violence in the Bosom of the Natives, who certainly can have no sort of Motive to look on the Subjects of the Protestant States in Europe with a malevolent Eye, save that groundless, uncharitable, and therefore inhuman and highly criminal Hatred which is ingendered by an unwarantable Prepossession against the Parties accused, and a cruel, precipitate Condemnation of them, without sufficiently attending to the Merits of their Cause, and often without deigning to make the least Inquiry; or rather, indeed, to speak with Propriety, by never attempting an Examination of the
Matter

Matter in Question, without a previous resolution to find them guilty: A Determination the more inexcusable and scandalous in those who encourage it, as it is productive of the most enormous of Evils, that religious Fury which prompts Individuals not only to harbour the most horrible Ideas of all who differ from them in Belief; but even to think themselves intitled, nay commissioned, as it were, to sacrifice them to divine Vengeance, as Victims whose Destruction is a meritorious Deed in those who can effect it.

FRANCE, though not wholly delivered from this dreadful Scourge, feels it, however, but rarely. The great Number of Protestants yet remaining in that Kingdom, are happily not viewed by the Government in any odious Light; and of late seem to entertain better Hopes than for many Years past, from the Moderation and Discernment of those in Power; who have Sense enough to perceive the State has much to expect from their manual Industry and commercial Turn, and nothing to fear from their Dispositions, which are intirely submissive and peaceable, and not

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in the least inclinable to renew the Pretensions of their Forefathers to an Equality of Toleration with the predominant Party.

So far, indeed, are they from presuming on the Recovery of such Privileges as the successful Valour of the French Huguenots purchased in former Days with the price of their Blood, and secured by solemn Treaties, that they are perfectly contented with a Permission to dwell in Peace and Safety; and esteem themselves completely happy if their accidental Meetings on the Score of private Worship are connived at and suffered to take Place without any severe Notice.

A FREQUENT Intercourse with these, and a Conviction of their harmless, pacific Inclinations, has considerably softened the Rigour and diminished the Inveteracy of their greatest Enemies the Romish Clergy; many of whom live on the most friendly Footing with well noted Protestants, in whose Families as they are received with an Hospitality that thinks of nothing but good Fellowship, and buries in total Forgetfulness all Disparity of Persuasions,

so

so they behave with a Chearfulness that banishes all Diffidence and Restraint on account of the disagreeable Powers they might exert, were they to assert the Authority the Letter of the Law has intrusted to their Management to the Prejudice of the former.



C H A P. LVI.

THE Conventual Orders (which are very numerous and very rich in France) though, in general, much inferior to the secular Clergy in Knowledge and literary Accomplishments, are not devoid of Persons of prime Eminence therein: And since the Reformation in their Discipline, and the Regulations respecting their Studies and Occupations, introduced among them during the last Century, are beyond Comparison the First of all Monastics in Christendom.

It were unjust to pass by, on this Occasion, a Class of Men who, till very lately, flourished in France more than in any State of Europe: and by the solid Utility they were of in the Republic of Letters, deserved more Respect and Protection than any other Institution in later Ages, had not the Spirit of Ambition and Intrigue interrupted their Progress in the laudable Pursuits for which their Society had been primitively instituted, and involved some of them in Difficulties from which they not only found it impossible to extricate themselves, but even to procure

cure

cure a Distinction between the Innocent and the Guilty: Who, in Consequence of that Enmity which the whole Body had incurred through the arrogant Interference of too many of them with Affairs intirely foreign and repugnant to the Nature of their Profession, were both indiscriminately sentenced to univerfal Ruin.

WHETHER the grievous Accusations laid to their Charge are wholly true, or only in Part, certain it is they were become rather more powerful and considerable than was thought compatible with the Safety and Interest of those Governments that determined their Destruction: And yet this Motive, powerful as it was, may possibly in the Opinion of many, not have operated so forcibly against them, as those that have still more lately prompted the Downfall of some other religious Orders, those of profiting by the Sequestration of their immense Revenues, which, after all, may have been the principally efficient Cause of the Expulsion of the Jesuits from France, and the other Countries whence they have been so unmercifully banished: But when we reflect on the particularly severe
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Treatment, some of the chief Persons among them experienced in the general Calamity that befell their whole Body, this seems to put it out of all Doubt that the Suppression of it must have been owing to the weightiest Reasons; as the known Spirit of Humanity and Moderation now prevailing in the European World is totally inconsistent with the unrelenting and resentful Manner in which the Prosecutions against them have been so manifestly conducted, and the little Compassion or rather almost boundless Satisfaction express'd by the Generality of People at their Misfortunes.





C H A P. LVII.

THE French take a peculiar Delight in giving an Air of Importance to whatever they are concerned in, however inconsiderable or even trivial: and notwithstanding they carry their native Gayety, or what perhaps may as properly be called Levity, into the Transaction of Affairs of the most serious Cast, yet they are not willing, at the same Time, to suffer the Weight and Consequence of what they are engaged in to be diminished.

As, therefore, to preserve by means of external Splendor that Dignity which is so frequently lost in the inconsistent Airiness of their Behaviour, they have taken due Care to provide an ample Admixture of Parade, wherever there is any room for

its Admission, in the same manner they are equally solicitous, when the Subject is too common or too paultry for such a kind of Ostentation, to decorate it, however, with some glittering Expression.

AMONG many other Instances, the Use made of the word Academy may not unaptly serve to convey some Idea of the strange perversion of Language the French are occasionally guilty of to serve the Purposes of Vanity.

SINCE the various Establishments commenced in France by Cardinal Richelieu, the Successes of his Ministry having conferred the highest Lustre on his Person and Capacity, whatever had been settled and authorised under the Sanction of his Patronage and Approbation became, of course, an Object of Applause and Imitation; even so far that Men not only adopted the Spirit that prompted the divers Institutions he set on foot, but even adhered to a Similitude of Names in defining such as were framed after his Example.

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THIS latter Mode, in particular, became so prevalent that it equally took place in Undertakings of conspicuous Utility and Merit, and found its way into Pursuits of too secondary a Class to claim such a Distinction; and even into some of an immoral Tendency.

THUS, ever since the Foundation of the French Academy, that word is become a favourite one throughout France. Whatever literary or liberal Occupation, whatever Pastime or Diversion was of a social nature, has been complimented with that Denomination.

THE Academies of Sciences and of polite Literature had undoubtedly a Right to the Title; as likewise that of Painting and Sculpture. But it has since been debased by an application to Meetings of a much inferior Stamp, and to others absolutely unwarrantable and disgraceful. Not only Riding-Houses, Fencing-Schools, and private Musical Associations have usurped it, but even the most contemptible

tible and worthless of all Societies, those of profeſt Gameſters, have not been aſhamed to make themſelves publickly known by this Deſignation.

THE French are very ready to accuſe the Italians of a ridiculous proneneſs to beſtow emphatical Phraſes and Appellations on the moſt trifling Buſineſs, and the ſlighteſt Occurrences: but certain it is that a more audacious and more barefaced Proſtitution of any Term is not found in the Language of this latter, nor, it is preſumed, in that of any other Nation.

IF the French ſtretch their Arrogance ſo far on improper and unjuſtifiable Occaſions, well may one ſuppoſe they will allow themſelves the full-eſt Indulgence of Vanity on thoſe where a Diſplay of Statelineſs is the leſs blameable; as Attention to Appearances is, in ſome meaſure, neceſſary.

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HENCE, on every Opportunity of this Sort, and one may with no less Truth add in almost every Emergency of Life, they study to accompany Things with a punctilious Show of Grandor; and in Default of the Substance, to substitute, however, a most pompous Shadow.

THIS is peculiarly obvious in all the public Conventions of their Dignitaries, either in Church or State. Such a Vein of Magnificence runs through the whole of the Ceremonial exhibited on these occasions as is perfectly calculated to convey a great Notion of their Importance, and completely to screen their Inanity and Want of real Weight and Consequence.

YET It may not, be unworthy Consideration that as these Shews dazzle the Eyes of the Multitude, and procure the Actors therein no inconsiderable Share of Respect, they have their Use in gratifying the Ambition of those Classes of Subjects who by their Rank or Employments are

fied to make a Part of them; or, by their Birth, have the future Enjoyment of them, as one may say, in Petto: a Prospect which, in a Nation so charmed with Exteriorities as the French, is a sufficient Spur to keep their Activity on the Wing, and to induce them to exert their Faculties to the utmost in order to merit and obtain those imaginary Honours in their Turn.

THIS public Pomp of Persons and of Things is no less an Elysium to the Spectators than to the Performers themselves; and is spoken of many a Day before its Exhibition, with an Anticipation of Pleasure that fully evinces how great a one is received on the Occasion itself.

HAPPILY for the Temper and Inclinations of the People, these Occasions recur very frequently in France: where almost every Province has it annual, or at least its triennial, Meeting of the Clergy and the principal of the Laity: not
unlike

unlike the general Assemblies in our Colonies; with this Difference, however that, in France, they are intirely obedient and submissive to the Dictates of the Court; which convenes them, and directs their Deliberations, with a Plenitude of Power to which our Colonies are as yet Strangers, and seem not in the least willing to consent.

ANOTHER material Difference in these French Conventions, is not only the Admission of the Clergy (a Priviledge denied them in our Assemblies) but the vast Portion of Influence they are so careful and eager to manifest on every Incident that may contribute to prove, and to exalt the Superiority of their Profession and the Character of Dignity they are so intent to annex to it in the Opinion of Mankind.

BUT that Difference which is most agreeable to the French, and atones with them, in a manner, for all other Deficiencies, is the personal Splendour of the

Members who compose these *Etats* States as they are stiled, and are in Reality, if any Meeting can be so called where Freedom of Speech and of Debate is utterly denied, and not even dared to be attempted.

BUT this is a Reflexion which, one may suppose, they keep at a Distance, lest, perhaps, it might prompt them to make dangerous Experiments in order to free themselves from so mortifying a Situation: or possibly lest too intimate a Consciousness of their Insignificancy should supercede the Feelings of their Vanity.

IN the mean Time, they vie with each other in Brilliancy of Apparel and Equipage and in Sumptuousness of Fare. In short, while they continue assembled, nothing is omitted of all those Concomitances of State and Superbness that equally amuse and impose on the Croud, seldom attentive to any other Tokens of Greatness and Power, but such as operate on the Sight; and more apt
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to be pleased with what diverts them, than with what is more beneficial, if less entertaining.

THE French are, in general, so much taken with this Pageantry, as to draw the most ridiculous Inferences from the Superiority of the Parade displayed among them, in such Cases, to that which is made in less ostentatious Countries: and to imagine that as in Proportion to the the Figure made by their Grandees, the Provinces they represent are held in Estimation and Respect among themselves, by the same Rule their Nation deserves the Preeminence over all others; as none are comparable to them in the Art of accompanying the Exercise of Government with that Majesty and *Eclat* which are, in their Apprehension, the main Pillars of Sovereignty and Command.

CONFORMABLY to these Notions, all who have a Right, or who are commissioned to figure on these Emergencies

gencies, endeavour to dignify their Appearance by every Art and Method they can devise, and to verify, as it were, the Assertion of that Frenchman who thought proper to apply to them the Compliment which the Ambassador of Pyrrhus formerly paid to the Roman Senate, by comparing it to an Assembly of Kings.

IT may, indeed, without Exaggeration be affirmed that some of these Conventions far eclipse in External Grandor of our Parliamentary Meetings in England; the solid Importance and Respectableness of which is lost to the meer Spectator, and is rather, on the whole, well known than well seen,

BESIDES these periodical Returns of State Solemnities, the French have also a continual Series of other no less splendid Amusements, in the ceremonious Festivals of their Religion: which abounds in Days sacred to the Genius
of

of spiritual and ecclesiastical Pomp and Ornament, and furnishes them consequently with frequent Opportunities of signalising their Ingenuity and Skill in such Matters ; wherein they think themselves more complete and judicious than any other People whatever.

It may perhaps be allowed that some of their religious Practices are attended with fewer Circumstances of Absurdity than among their Neighbours of the same Communion. But whatever Superiority of Elegance and Judgement they may boast in the Disposition and Arrangement of such Trifles, suffice it to observe that their Taste in these Things differs remarkably from that of the Italians and Spaniards. The first chiefly pride themselves in the exquisite Masterliness of Execution in the numerous Pictures and Statues that adorn their Churches. The second in the Profusion of Riches that glitter on their Altar Pieces, and are lavished on every Utensil fabricated

cated for every Part of their Worship;
While the French seem more peculiarly to delight in the Magnificence of the Robes and Vestments worn by the officiating Clergy.





C H A P. LVIII.

NOTWITHSTANDING that Spirit of Carefulness and Superintendency which has, for a long Time, so precisely marked the Genius of the French Government (whose Watchfulness and Sollicitude extend to the minutest Points of Improvement, as well as of Administration and Police) they are not yet, with all the Advantages necessarily arising from this unremitting Circumspection and Attentiveness to what may be conducive to public Utility, arrived at that prodigious Variety of Inventions and Ameliorations which afford so agreeable, as well as surprising, an Entertainment to the many Foreigners who resort to England.

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FROM the commonest Observer of what is obvious to Sight, to the keenest and most vigilant Scrutiniser into Things, there seems to be a Concurrence, as unfeigned as unanimous, in such as are unprepossessed and disinterested, that, in no other Country whatever, the divers Methods of handling every Matter subject to the industrious Researches of the Mind, or to the Ingenuity of manual Labour, are so well understood and practised as in England.

THIS is a Truth which even the impartial and candid among the French themselves acknowledge without Hesitation, and often expatiate upon in a Style that proves how intimately they are convinced of the general Superiority, in these Matters, that England so justly claims over France.

A very moderate Examination of the Footing the various Branches of useful Knowledge are on in that Country, will make it indisputably appear that neither
their

their Skill in experimental Philosophy, nor their Dexterity in Arts and Manufactures are to be ranked on the same Level of Perfection to which we find them both carried in England; where the first is cultivated in a manner that has procured to the English Nation an avowed Supremacy in whatever belongs to this Department, and where the second bears a Stamp of Nicety and Neatness to which the Handicraftsmen of foreign Parts are, in general, utter Strangers.

THIS latter, however, is a Fact the Reality whereof is better known to, and experienced by, the English who go abroad than by those who remain at Home: as whatever is imported of that Nature into this Island is purposely prepared with the utmost Accuracy, in order to stand the Test of the most curious and critical Examination; and wrought, therefore, with a Sollicitude and Exactness that are by no means usual in the common Run of their manual Performances, which are very coarse
and

and unpolished, in comparison of what proceeds from the Hands of our Artificers.

IN England, the Implements of the most ordinary and vulgar Trades and Occupations are, by the Voice of Impartiality, and even by such as would willingly depreciate us, if they could, acknowledged to be finished with a Compactness, and almost a Delicacy, of Work and Execution that by far surpasses those made in other Countries; where, if their Tools and Instruments are barely fit for Use, it is commonly all their Makers aim at.

WERE we to examine the numerous Institutions of all Kinds that have been gradually and successively established in France, during the Progress of the last and present Century, with the laudable View to forward and assist the Cultivators of the liberal Arts and Sciences, we shall not find them effecting more, if, perhaps, so much as We have
done

done, on the whole, without such Helps.

PAINTING, Sculpture, and Ingraving they have hitherto excelled us in from the greater Demand for those Productions in a Country where they are encouraged by the Spirit of its Religion, and diffused, therefore, with a greater Latitude than where the Gratification of Curiosity is their only Dependance. In most, if not all, other Respects we fully cope with, and in many we manifestly go beyond them.

VOLTAIRE, in his Letters on the English Nation, compares us to the Irregulars of an Army, who cannot be expected to perform such expert Feats as disciplined Troops. This Comparison is founded on the Want of those strict Ordinances and Regulations in our learned Societies that keep, as it were, more closely embodied, and consequently in better Order, the Institutions of that Sort in France.

BUT

BUT, with all due Deference to his Authority, and allowing there may be less Strictness and Regularity in the Formation and Arrangement of our literary Bodies than there is among those of his own Countrymen, one may still venture to defy him to cite any greater Names among the Members who have to this Day compos'd the Academy of Sciences, than have been produced among the Fellows of our Royal Society.

WITH regard to profound Reasoning and Inquiry into the most abstruse and intricate Matters, the French do not even pretend to a Competition with us: and, tho it were unjust to deny them great Merit in this Province, still it is but of the secondary Rate when compared with those celebrated Compositions that have reflected so much Honour on this Nation, and have rais'd its Reputation for true Wisdom and sound Philosophy above any modern, and to an Equality with that of the most illustrious Nations of Antiquity.

As a striking Illustration of what has been asserted, it may be remarked that the most valuable Performance the French can boast in this Species of Writing is *L'Art de penser* the Art of Thinking: a Work that appeared during the brilliant Æra of Lewis the Fourteenth, and was supposed to be the joint Production of several of the noblest Geniuses of the Time. But notwithstanding the universal Applause wherewith it was deservedly received, and the high Esteem it so justly commands over all France, and wherever it is known, still, tho framed with exquisite Judgment and Accuracy, it is on the strictest, and even the most favourable Examination, but an elementary Treatise, when compared to the Essay on the Human Understanding: and tho replenished with clear, solid, comprehensive Sense and Reasoning, yet, in the united Opinion of the most able and judicious Readers, it is not to be mentioned as bearing any adequate Proportion to the Depth of Disquisition display-

ed in that Treasure of equally sublime and useful Knowledge flowing from the masterly Pen of our English Philosopher.





C H A P. LIX.

TH E French Academy, founded in order to purify and settle their Language, and render it correct by a proper Standard of stated, fixed Rules, has, no doubt, greatly contributed to its Politeness and Elegance. But, as Words and Phrases only have been its sole Object, we must not be surprized that Things themselves have been rather neglected, and thrown aside, as it were, to make room for the much less necessary Task of finding out new Modes of Expression, and of refining such as were already fraught with sufficient Manliness and Energy for all the Purposes of Speech.

AN Undertaking of this Nature could not fail to involve those who were employed in it in a Multiplicity of superfluous Labour, and to turn the Edge of their Attention to what certainly merited least the Efforts of their Genius and Capacity, which were palpably detrimented by their assiduous Application to so dull and tedious a Business: a Truth which the literary Records of that Time evince beyond Contradiction.

IF We consult the Accounts subsisting of many of its most famous Members, we shall find that the best and noblest Births of their respective Abilities were mostly prior to their Reception into that Society. Few, if indeed any, of the original Writings of the primitive Academicians are at present in Request among their Country-men. On the contrary, if we except the Translations made by some of them of not many Greek and Latin, and a few Italian and Spanish Writers, little or nothing remains of them that is not held in utter Contempt

Contempt; even so far that Voltaire himself could not help observing their very Names are become an Object of Derision, and might not improbably be hurtful to such Authors who should unluckily happen to inherit them.

It certainly seems not unlikely that a considerable Prejudice resulted to those whose Faculties were not of a very vigorous and durable Texture, from the minute Investigation of those endless and almost imperceptible Niceties of Stile and Diction that were continually stretching their Thoughts on the Rack, and absorbing, as it were, all the Powers of their Imagination: as such an unceasing Fatigue of the Spirits not only warped, but also incapacitated, them from the Prosecution of Matters of greater Moment.

NEITHER is it in the least amazing that Persons immersed in such an inexhaustible Fund of Discussions should have, in a manner, been obliged to renounce all other Occupations: a Surmise that does

not appear any-ways groundless and fictitious when applied to those who were concerned in the Compiling of that immense Dictionary that was published under the Name and Authority of the French Academy.

WHEN we consider the prodigious Pains they bestowed in bringing this Enterprise to Maturity, the infinite Trouble they must have undergone in determining the precise Meaning, the Propriety, and the Degree of Elegance or Obsolescence of every Term, all this, it should be confessed, must have required a most laborious and indefatigable Scrutiny in each of the Compilers; and, what was incomparably much more disagreeable, most fatiguing Dissertations among the Members of the whole Society in their collected Capacity; who must necessarily have held a prodigious Number of Sessions before the Opinions of so many Disputants could be reconciled on the Infinity of Subjects propounded in their Consultations.

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M A N Y of these, indeed, were at the Commencement of their Association, absolutely ridiculous; whence, during a long space of Time, the most unbounded Liberties were publicly taken in exposing to Laughter and Mockery their affected Sollicitousness about the Purity and Correctness of the French Tongue. Songs, Stanzas, and Epigrams filled with Jest and Scoffings poured upon them from all Quarters: and one of the prime Wits then in Being, wrote a Play purposedly to banter them. This was the celebrated St. Evrement, whose Comedy intitled the Academicians, very humourously describes the whimsical, absurd Spirit that presided in their Assemblies. Even of latter Days they have been occasionally lampooned; and Voltaire himself, among many others, did not, in his Beginnings, seem to entertain a very high Notion of their Merit and Dignity.

W I T H all this Apparatus of Care and Application, it is by no Means clear that the French Language has attained to a greater

greater Degree of Perfection than the English, which has, in a manner, been abandoned to the Discretion of all Writers indiscriminately. But whatever Irregularity and Incorrectness may be found in the Writings of our Authors of avowed, established Merit, the Spirit and Energy of Thought and Expression for which they are so universally renowned, obviate all Attention to the slight Neglects and Deficiencies which are almost inseparable from a truly eminent Genius, too intent on Essentials to fetter his Mind with the Consideration of Trifles, and too deeply engaged in the Investigation of Things themselves, to pay much Regard to that finical Accuracy on which the Herd of meer verbal Critics set so high and so improper a Value.

THESE are the Arts and Methods by which the Men of Abilities this Nation has produced in such Numbers, have recommended themselves to the Notice and Admiration of the enlightened

ned World; and have amply atoned for the Want of those inferior Qualifications the French are so inexorable in requiring from all who assume the Character of Writers; but which, at the same Time, are evidently not viewed in so necessary a Light by the Literati of other Countries; who manifest a no less, if not even a higher Degree of Approbation for the great classical Productions that have done so much Honour to the English, of late years, in all Parts of Europe, than for those from which the French imagine they ought to derive a superior Lustre.

THIS, no doubt, will appear a bold and hazardous Assertion in the Apprehensions of a staunch Frenchman, the principal Lessons of whose Education have taught him to look on his Countrymen as the most conspicuous and deserving Part of Mankind in all the polite and intellectual Accomplishments that distinguish the Inhabitants of Europe from every other People on Earth, and, in
consequence

consequence of this Opinion, to place France as much above the Rest of Europe, in these Respects, as Europe itself is above the rest of the World.

SUCH are the Ideas which whoever is acquainted with the French must well know they entertain in Favour of themselves; and which many of them scruple not to maintain the Justness of with a Presumption very offensive to intelligent Foreigners; not only to the English, who being interested in the present Discussion, ought rather to be considered as Parties than Judges, but equally to the Italians and Germans, who with Reason esteem themselves as competent Judges of Merit as the French: and among the most Sensible and Judicious of whom, for no inconsiderable a Space of Time, their Excellence has not been rated so high as their Vanity: and the English, to their great Mortification, have been reputed their Equals, at least, in point of Science and Literature, even in such Compositions as they will perhaps think it hard they should

should be denied the first Prize in, those of Wit and Entertainment; as complete Specimens of which have seen the Light in England, as in any Country; and have justly procured it the Praise of possessing a Fund of universal Genius in every Department wherein the Powers of the Mind are the Principal Actors: a Praise which, tho' warmly contested by the French, while they dwell on general Matters, they are constrained, by the Force of Truth and Argument, to subscribe to whenever they can be brought to descend to Particulars.

AN Enumeration of these, abundantly sufficient to prove what has been advanced, may be found in a Work written certainly with no Design to place the English on a Level with the French; but wherein, however, the Author, without foreseeing the Consequence, has given a Catalogue of English Writers whom he extolls with a Warmth of Admiration no Foreigner of adequate Fame and Abilities ever exceeded in favour of those french
Writers

Writers that have made the greatest Figure in the Republic of Letters. Whence we may fairly conclude (according to the infallible Rule that their Merit is uncontestedly not inferior whom Rivals praise as much as they are praised themselves) that none of those English Authors whom his Pen has so amply celebrated, has, in his respective Talent, a Superior among the French.

THE Person that, perhaps without intending it, has paid our Countrymen so glorious an Homage is no less a Man than Voltaire: who, in his Letters on this Nation, lays himself out to do it the fullest Justice, in most Instances; and tho in some he coincides with received Prejudices, yet, on the whole, he seems delighted with his Subject, and, to his Honour, most cordially embraces every Opportunity of representing us in the most advantageous Colours.

THIS noble Testimony of our Equality, at the least, is the more flattering and
 effectual

effectual as it is involuntary, and obtained, as it were, by Surprise, from one whose Consciousness of its Rectitude would never have been discovered and acknowledged but in this Manner.

FOR this essential Reason it is most highly to be prized: nor less, indeed, for the eminent Capacity of him from whom it proceeds; a Man Posterity will think more greatly of than Envy and Detraction will suffer the present Age to do; and to whom, without Adulation, may be applied, with respect to his Country, the Motto from Horace, prefixed to Pope's Edition of Shakespear, *Nil ortum tale* France never produced his Equal: an Assertion grounded on that amazing Variety of excellent Productions which have been continually flowing from his inexhaustible Genius during the Space of more than half a Century: a Portion of Time wherein he has indisputably reigned the most eloquent Historian, the sublimest Poet, in short the most celebrated Writer in all Europe.

THIS

THIS Return of Praise and Respect we owe to the Name of a Person who has not a little contributed, through the Weight annexed to the Splendor of his Talents, to diffuse the Reputation of England through the many Countries where his Writings are held in such equally high and merited Request and Esteem. For tho he is sometimes more severe upon us than is consistent with exact Veracity, yet, considering he is a Frenchman, and therefore interested, against a People, for Ages the profest Rivals, and what is still more, the inveterate Foes of his Country, it ought rather to be admired that he could so far suppress the Emotions of native Partiality as even to lavish, on some Occasions, the whole Powers of his Eloquence in our Favour, than afford any Disgust that he should yield, which he does but seldom, to the Torrent of Prepossessions so strong and prevalent in his Country to our Disadvantage.

C H A P.



C H A P. L X .

NEXT to the Academy that has given Rise to this Digression, in Fame and Superiority to any Thing of the same Kind in other Parts, is, in the Opinion of the French, their Academy of Inscriptions and Belles-Lettres.

BUT whatever Encomiums they bestow upon this Institution, it will suffer no Disparagement if we class it with our Society of Antiquarians: among whom there is, undoubtedly, as copious a Repository of classical and medallic Learning as among the Gentlemen who compose the former.

THE Term Medallic is used because this French Society was primarily designed

signed, as their Appellation intimates, to cultivate that Sort of Knowledge which is conversant in ancient Coins and Medals, and what may be properly called the Study and Science of Antiques in every Branch and Denomination.

AN additional Motive, as it was pretended, tho very probably the principal and most efficient of any that contributed to this Establishment, was to record the most signal and remarkable Events and Transactions of the Reign of Lewis the Fourteenth its Founder and Patron.

THIS Task it may truly be said they have performed in a Strain of Flattery that stigmatizes them for the completest Masters of Adulation that were ever incorporated to varnish and disguise Weakness, Folly, and Oppression.

THERE was not a single Deed of their infatuated Sovereign appertaining to either of these three Divisions (and
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the World knows there were many) which they did not extoll as the Summit of Fortitude, Wisdom, and Clemency: and while the Reverse of these was visible in most of his Councils and Actions, they audaciously employed every Symbol appropriated to the Signification of what is praise-worthy and heroic, to perpetuate the Memory of Deeds which none but his Foes should be glad to see thus infamously rescued from Oblivion.

UNDER the Roman Emperors Medals were often struck; and of those which remain most were well adapted to the Occasion. Doubtless there were several sacred to the Virtues and Heroism of such as were neither virtuous nor Heroes: but still we do not read of the most tyrannical and depraved of them ever avowedly framing a Corps of professed Sycophants, in order to blazon and embellish, in so fulsome and scandalous a Manner, Facts unworthy

of Notice, or deserving of none that could redound to their Honour.

SUCH an Affront to the common Feelings and Discernment of Mankind, was reserved for that Spirit of Arrogance and Haughtiness which characterised all the principal Measures adopted under the Auspices of Lewis the Fourteenth: a Prince who, notwithstanding the pompous Encomiums so profusely lavished on all his Undertakings, was undeniably (if Truth divested of Palliation is appealed to) the very Scourge of that Age to which Partiality and Prejudice have affixed his Name, by way of Honour and Distinction.

BUT it seemed at this Period (so truly fatal to France, in the Judgment of all Men of solid Sense and Penetration) as if there had arisen a Strife between the Monarch and his Subjects how far he could extend his ill Usage of them, and exert a Despotism and Severity unknown to the most arbitrary of his Predecessors
and

and how far they could carry their Flattery and Applause of him for such Things as, in any King but their own, they would have beheld with Detestation or Contempt.

HENCE, in the midst of the most impolitic and inequitable Administration that ever disgraced a crowned Head, he was magnified as a most consummate Politician and a most benign Sovereign: and, what was still a worse Evil, as it precluded all Attempts to a Cure, so great was the reciprocal Infatuation both of Prince and People, that he not only thought himself but was esteemed by all who surrounded him intirely deserving of those Epithets.





C H A P. LXI.

ANOTHER Pillar of the Glory of France is the Sorbonne; which, in the firmeſt Perſuaſion of the Eccleſiaſtical Part of the French Nation, is as much ſuperior to any School in Europe, for all kind of Theological Erudition, as they aſſert the Religion it was founded to teach and maintain is above what they denominate the heretical Sects that have diſturbed the Peace of Chriſtendom in all Ages.

SINCE the Days of Cardinal Richelieu, the great Benefactor and Reſtorer of this celebrated Seminary, it has, undoubtedly, flouriſhed with greater Luſtre than ever; and produced Perſonages of the primeſt Eminence in the Study of Divinity: but
none

none, however, to be preferred to such as the Universities of England can boast; which may, in spiritual Matters, as much be considered the Bulwark of Protestantism, as England itself, in temporal Affairs, is justly reputed the main Support of the Liberties of Europe.

WHATEVER the French may think of their Divines, if we compare their Writings with those of the English on those Points where both Parties are agreed, we shall find that no few of the most sensible and learned in France (among whom may be counted some of the most illustrious Professors in their Universities, the Sorbonne itself not excepted) manifest an Approbation and Esteem for the capital Performances of the English Clergy, which we are far from paying to the best of theirs; notwithstanding the known Readiness and Impartiality with which we read and admire the Productions of the French of whatever Denomination. This, tho' an indirect, is no inconclusive Proof of the Superiority of the English Divines.

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BUT no Verdict, after all, from whatever Tribunal it may proceed, is able to make an Impression on the Minds of the French, to the Prejudice of those many Pretensions of long Standing wherein their Pride is so deeply at Stake.

THE Truth is, ever since the Reign of that Monarch of whom so much has already been said, the Spirit of domineering that marked his Character communicated itself, in no small Measure, to his Subjects: who tho before his Time, tinctured with a sufficient Share of national Conceit, derived from the Splendor and Successes that accompanied a considerable Part of his Reign, an additional Degree of Arrogance, which exalted them, in their own Imagination, as much, in all meritorious Respects, above every other People, as his Power and Grandor exceeded those of any cotemporary Potentate.

HENCE, notwithstanding the obvious Decrease of the Strength and Importance of France, the Natives have lost nothing of that
that

that ideal Greatness which is so difficult to eradicate from the Minds of a People who have once made a capital Figure in the World, and still continue to esteem themselves, as much as they did then, incomparably the first Nation in the Universe,

WERE they content with challenging a Right to an Equality no Umbrage could reasonably be taken : but that would be a Degradation to which it must not be expected the French will ever submit. Tho there are some of them who think as respectfully of their Neighbours as of themselves, yet the Generality are no less amazingly than ridiculously prepossessed with the most stubborn Conviction of their universal Superiority in all Things. This is a Foible not only common among the less enlightened Classes, but as much, if not even more prevalent among the major Part of their Literati ; who cannot patiently suffer a Comparison of their intellectual Fame and Merit with those of Foreigners ; and with whom Virgil's Simile of
Rome

Rome lifting its Head as much above other Cities *quantum lenta solent inter Viburna Cupressi* as a tall Cypress above a slender Shrub, seems as it were, the Degree of Magnitude they ascribe to their Nation relatively to others. Tho' good Breeding may restrain the direct Manifestation of their Sentiments on this Point, when engaged in Conversation with Strangers, yet one may, without much Depth of Penetration, and in Spite of the Caution they use to soften what they say to the Depression and Undervaluing of others, plainly discover the prodigious Height from whence they look down upon all other Individuals in this Particular.

THIS Vanity and Presumption are the more surprising, as a very little Enquiry would shew them how much they proceed from the grossest Ignorance of Things. The least Attention to what passes in our Island, for Instance, must quickly teach them that however prosperously they cultivate the Field of Learning and Literature it is not with a Success beyond

yond our own. Their Universities, tho' far more numerous and fuller of Students, do not afford an ampler Catalogue of illustrious Names; and notwithstanding the French Nation is doubly, at least, as populous as the English, yet, on Examination, we shall find, in our own, a Parity of excellent Authors and Writers in all Branches of Science or Genius.

ADDISON, it is said, was the first who gave the celebrated Boileau an advantageous Notion of our literary Abilities. If this be true, Boileau, and the rest of his Country-men, were, we may fairly presume, most shamefully ignorant, what a Treasure of intellectual Merit was to be found in England. An Ignorance of this Kind certainly reflected no inconsiderable Disgrace on the French; who, as a learned and polite Nation, ought not to have remained so long unacquainted with the Worth and Eminence of Neighbours, of whose Turn, Capacity, and Progress in all Improvements, it behoves them principally to have the most early and most accurate Intelligence.

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IN this Respect we are confessedly much more inquisitive and better instructed than they are; a Circumstance that has, perhaps, as much contributed to the Figure this Nation makes, as any other of the various Methods pursued by a People whom the Spirit of Freedom enables, and urges to adopt all such as may prove beneficial to its Interest, or conducive to its Honour; and whom none of those Restrictions imposed by Despotism on other Nations, forbid deriving any Increase of Prosperity from that unlimited Inspection into the Fund of Knowledge and Talents possessed by others, which is the greatest Channel whereby to communicate and diffuse Science, Good-sense, and Happinefs throughout the World,

INSPIRED by this auspicious and praise-worthy Curiosity, we had fully perused, and were thoroughly conversant with, the Merit of the French in these Particulars, long before they had any tolerable Idea of Ours : tho, strange to tell

tell, this unpardonable Neglect subsisted in France during the whole Reign of Charles the second (and even till the Commencement of this Century) an Aera as remarkable for the flourishing State of Learning and Literature in England as any that preceded or followed.

AMONG other Articles of imaginary Superiority the French pride themselves unconscionably in the Skill and Expertness of their Scholars in writing Latin; and accordingly set a prodigious Value on their Compositions in that Language, for the Incouragement of a Proficiency wherein public Prizes have been instituted in the University of Paris and several others.

BUT it may, without the least Partiality, be confidently asserted that they have not yet produced any Thing of higher classical Merit than the many ingenious Pieces that appear at Oxford and Cambridge at those stated periodical Terms appointed for a regular Proof
and

and Exhibition of their Progress in the learned Languages.

As it would be tedious, and rather uninteresting to descend into any Detail, it will be sufficient to appeal for the Veracity of what has been advanced to the Candour and Impartiality of those who have had the Curiosity to examine the several Productions on either Side.

It may not, however, be amiss to add that with regard to the younger Classes of Students, a far greater Proportion of Assistance is afforded to the French than to the English Universitarians in their respective Trials of Skill. Of the former it may be said that more than half their Work is done for them before they set about it. Not only the Outlines, and the general Heads of the Subject are most copiously laid down, but even the Thoughts, and sometimes, the very Words themselves are duly prepared; so that the whole Business consists in properly

properly arranging them. Hence it may be justly inferred that these Performances are strictly no less than Specimens of the Capacity of the ablest Persons of their Universities.

THE Case is much otherwise in ours: where a simple Delineation of the Subject is the only Thing propounded, and the Amplification is wholly left to the Efforts of those of whom it is intended to ascertain the Abilities.

IN Attempts of a superior Nature the French have not yet displayed a higher Degree of Masterliness in Latinity than the English: and, whether in Prose or Poetry, though the Former affect a more frequent Use of that Language than the latter, yet the perhaps less numerous Pieces that proceed occasionally from the Pens of these, are, in the Opinion of competent Judges, not inferior in Correctness and Elegance, to any of the modern Compositions in a Language doomed to Obsolescence for
many

many Centuries ago, and wherein no few Connoisseurs esteem the English Literati more critically conversant than those of any other Country, at this Day.

NOTWITHSTANDING the Encomiums deservedly bestowed on the illustrious Thuanus, his Stile, however pure and classical, is not superior to the Latinity of Erasmus among the Dutch, of Buchanan among the Scotch, nor, allowing for the Dryness of his Subject, to the Language of that elegant physical Writer Doctor Friend among the English.





C H A P. LXIII.

EXCLUSIVE of those Motives for preferring themselves to all their Neighbours, which originate in their imagined Superiority in the Field of Literature, the French have a prodigious Variety of others; as they are indefatigable in seeking and finding out Reasons to nourish that Persuasion of Supremacy over the rest of Mankind; wherein they indisputably delight to indulge themselves much more than any other People.

NATIONS are, it must be confessed, sufficiently warm and zealous in contending for a greater Proportion of Merit and Praise than strictly belongs to them: but still most of them preserve some Appearance of Modesty in the Enumeration of their Virtues, and abstain from those immoderate Assertions of Priority that only serve to render them odious without establishing any Conviction of the

Rectitude of their Pretensions in the Minds of those whom they labour to represent as inferior to them.

THE English are, perhaps, the only People at present whose Propensity to exalt themselves above others falls little short of that of the French; but even they are not so universal in their Claims to unrivalled Excellence, being willing enough to allow their Neighbours to surpass them in many Respects.

NEITHER should it be omitted that the English are, to their great Honour, above dissembling the high Opinion they entertain of themselves, and avow with Candour and Downrightness what passes in their Minds relative to this Point: while the French, with a pretended Solicitude that renders them peculiarly ridiculous often affect to conceal that deep rooted Belief of their unlimited Supereminence that is, nevertheless, perpetually betraying itself in all their Words and Actions.

IT is observable that the Romans,
unques-

unquestionably as proud and haughty a People as ever existed, were, notwithstanding, remarkably impartial in the Appreciation of their Worth; and in the midst of those Triumphs that strike Posterity with the justest Admiration, never assumed to themselves more Merit than they had the clearest Right to challenge.

HENCE we find no Vain-boasting in any of their Writings. In the many Speeches their Historians or Poets have either collected from Tradition, or in the Heat and Fire of Composition have put into the Mouth of their Heroes, we see no other Pride and Exultation than that which resulted from the Successes that were due to their Valour and Conduct, the two only Qualifications wherein they adjudged themselves the Prize.

THUS, instead of industriously striving to underrate the Worth of other Nations, the Romans seem not to have felt the least Disquietude in allowing them all the great and good Qualities they thought themselves intitled to; and

had too much Honour and Magnanimity, after depriving them of their Liberty, to rob them also of that Consolation a People enjoy in the Consciousness of being superior to, and respected by, their Conquerors, for those Arts of which the Cultivation is more interesting and honorable to mankind than the pernicious Science of Conquest and Destruction.

SUCH were the Sentiments of that Victorious People; Sentiments from which they did not deviate even after they had arrived at the Summit of intellectual Politeness and Civilisation; as may be fully gathered from those Passages in their Writers wherein they draw a Parallel between Themselves and the many Nations they had subdued.

HORACE, far from magnifying his Countrymen beyond their Deserts, at a Time when the Seat of Literature was, in a manner, transplanted to Rome, and when all Kind of Improvements flourished with the most distinguished Lustre in that Capital of the Universe, is conspicuously

euously decisive in favour of the Superiority of the Greeks in those mental Accomplishments whereon the Romans chiefly valued themselves, and which they were most studious to acquire. Witness the equally noble and ingenious Acknowledgement he so frankly makes in that well known Line, *Vos exemplaria Græca nocturna versate manu, versate diurna*: enjoining his Countrymen, thereby, to pay the sincerest Homage to the transcendant Genius of Greece, and to look on its Productions as the truly great and sublime Models worthy to be admired and imitated.

VIRGIL is no less explicit in those celebrated Verses wherein he describes, with such Precision and Majesty, the different Attributes of the Greeks and Romans. To the latter he allots no more than the Arts of War and Conquest, while on the former he lavishes, with equal Truth and Energy, the Praise they so amply deserve for having carried every polite Art to the utmost Stretch of human Perfection, *Excudent Alii spirantia mollius Æra &c.*

CICERO himself, notwithstanding that personal Vanity which was the unhappy Foible of his otherwise illustrious Character, still adheres to the most exact and laudable Impartiality in his Review of the various People he sets in the Ballance of Comparifon with the Romans “ Whatever We may think of Ourselves, fays he, we have no Right to imagine ourselves fuperior to the Gauls in bodily Endowments, to the Carthaginians in Acutenefs and Policy, nor to the Greeks in Arts and Sciences, *nec Robore Gallos, nec Calliditate Poenos, nec Artibus Græcos fuperavimus.*

IN this truly respectable Virtue of national Modesty the Romans were never exceeded by any People, and, it may be added were probably not a little indebted to it for the peaceable Submiffion to their Yoke of the numerous Countries they had conquered; whose Inhabitants bore the Weight of Subjection with the lefs Reluctance as their native Character was not oppreff and forced to give way to that of their Maf-
ters

ters, by adopting their Notions and Manners, neither of which the Romans took Pains to introduce any where; but, on the contrary, left Men entirely at Freedom to act in these Particulars as they thought proper. Fully satisfied with their Obedience in Matters of Government, they sought no other Superiority; and were too wise to lay themselves out to inculcate a Persuasion of their being the most perfect and complete People in all Respects; a Persuasion which, if founded on Truth, they well knew would gain Ground of itself, and which, if unsupported by Reality, no Artifice could establish.

THE Fact was they clearly foresaw that their Assistance and Cooperation so far from promoting, might prove, in the End, no inconsiderable Obstruction to, if not wholly frustrate the Design, thro' the Envy and Jealousy naturally concomitant on such an Endeavour.

FROM Motives of Terror and Apprehension People might, indeed, be brought to dissemble their Aversion and quietly yield to their Arms; but they

were aware that no Arguments would suffice to divest Men of their Feelings, and render them sensible to imaginary, pretended Merits, founded merely upon Arrogance; as a Conquest over the Human Mind is beyond the Power of Violence to effect; and as they who are the most ready to refrain from all Resistance to external Force, often shew themselves the least willing to acquiesce in Pretensions to any other Kind of Superiority, even in those who become their most arbitrary and incontrollable Masters.

BESIDES the Romans, Antiquity furnishes us with a no less meritorious Instance of Self-Denial and Impartiality in the Character Historians unanimously ascribe to the Persians; who, tho' as ambitious a People as the former, and, in their Days, no less formidable in the Asiatic World, than the Romans were in After-Ages, still retained a Moderation and a Condescendance, as it were, to the Humours and Tempers of the Nations over which they extended their Dominion, that made it much more supportable than
that

that of any other Conquerors we read of in History.

So peculiarly noted, indeed, were the Persians for a Spirit of Benignity and Indulgence, that a perfect Equality subsisted between them and the Nations they had reduced, throughout the whole Extent of their vast Empire. So far were they from arrogating any distinguishing Marks of Preeminence; so far from letting the vanquished see or feel they were the ruling People, that in the very System of their Government all who had submitted to it were alike thought worthy and capable of enjoying an adequate Portion of it with Themselves. No partial Predilection was maintained in their own Favour. Instead of regarding the Natives of the Countries their Arms had overcome as a Race of Men any-ways inferior to their Conquerors, they employed them indiscriminately, on all Occasions, with their own People; and were even solicitous in seeking, with the utmost Industry, for Persons of Talents and Abilities among them, in order to raise them to the most important Posts of Honour and Trust.

THIS

THIS noble Confidence was often carried so, far that no few of the many Countries they added to their Empire hardly perceived they were subject to the Persians by any other Token than that of acknowledging them their Chiefs and Protectors. Whatever had been the Form of their Government it remained usually unaltered. Common-Wealths still retained their own Laws and Regulations: and Kingdoms did not even experience a Change in the reigning Families, who so long as they acted with Fidelity to their new Masters were left in a friendly Possession of their Inheritance.

THE Greeks themselves, their capital and invincible Enemies, were not excluded from the most munificent Exertion of their Generosity. Though perpetually at War with them, either by open and direct Hostilities, or by fomenting the Divisions that were continually disturbing the internal Peace of that distracted People, the Persians had still Impartiality enough to recognize their superior Merit and to reward it in the most liberal Manner

ner whenever conducive to their Utility.

THE Recompence they derived from this Humanity of Conduct fully demonstrated how consistent it was with the soundest Policy. None of the many Nations of which they acted, in Fact, rather as the Heads than as the Masters, considered them in any other Light than as the Principals of a grand Confederacy, formed under their Direction, and supported chiefly by their Power, and beheld them rather with an Eye of Respect and Deference than of Awe and Terror.

TACITUS observes of a Roman Governor in Britain, *Caritatem Loco Auctoritatis paraverat*, that he was obeyed through Affection more than through Fear. With equal Truth it might be said of the Persians that by conducting themselves with that *Æquanimity* of Mind and Decency of Behaviour which deprives no Individuals of the Proportion of Importance they are conscious of deserving and their Merits intitle them to expect, and by paying an unfeigned Homage to superior Capacity wherever discovered, they attained

attained to the Summit of the most valuable of all political Arts, that of commanding the Persons of Men through the Influence of their Minds.

By such laudable Means as these was that the Persians founded what may be called an intellectual Empire; an Empire, of which Equality and Justice in the Distribution of Praises and Rewards, and an utter Abhorrence of undue Preferences, was the Basis; and which, consequently, was framed to fear no Dissolution from any Cause arising within itself, and could only be destroyed by those violent Concussions which seem, as it were, to be periodical in the Universe, and to act with irresistible Might when the Time decreed for their Operations is arrived.

Thus no less than an Alexander, at the head of the bravest and most invincible Nation then existing, was required to overturn the Persian Empire; and it was principally owing to the radical Defect of all Governments established by too diffusive Conquests, that his Successes
were

were so rapid and astonishing, the vast Distance of the Seat of Power from the Parts exposed to the Attacks of the Enemy; the same Cause that, among several others, concurred so materially, many Centuries after, to the Downfall of Rome: to which we must add the superior Skill in War of the Greeks.

To this latter Consideration the Triumphs of Alexander, are, in strictness, to be chiefly attributed; and no-ways to Inferiority of Courage in the Persians; as is fully apparent from the Intrepidity they displayed, to the last, in every Battle they fought with that Hero. In all other Respects they had manifestly the Advantage. Their Finances were in much better Order: their Armies much more abundantly supplied with all Necessaries: none of their subjects swerved, in the least from their Fidelity: none of their Allies deserted them: and even the Greeks that were in their Pay did not lay down their Arms'till after the Death of Darius.

SUCH Instances of unfeigned Attachment, and of Perseverance in their Interest

rest untill all was lost, do them more Honour, as they are incontestible Proofs of their Humanity in the Exercise of Power, than even the Victories of Alexander conferred on his military Talents. No very extraordinary Exertion of these was requisite in the Contest with a People who, unhappily for them, had not cultivated the Art of War with an Assiduity sufficient to enable them to cope with a Nation like that of the Macedonians; who made that Science their only Study, and who having by their Expertness in it, subjugated even the Greeks themselves, could not find much Difficulty in overpowering the Persians, nor derive, therefore, much Glory from having succeeded in an Enterprize that was so far from being so arduous as some have imagined, that is was attended with little more Hazard and Danger than the Conquest of Mexico by the Spaniards, in latter Times.

IN modern Ages, this national Magnanimity in ascribing to others their fullest

fullest Due, has on no Occasion appeared with greater Lustre, than in the celebrated Revolution which, about the middle of the last Century, transferred the Empire of China to the Tartars who inhabited the wide Regions situated to the North of that famous Country. Similar Events in most other Parts have, in a manner, changed the Face of Things; and the World owes to them, in general, the stupendous Alterations that have successively taken place in so many Kingdoms and States. But in China this Revolution proved no more than a Change of one Family for another. The Notions, Manners, and minutest Customs of that Country were still preserved; and the Conquerors who had Sense enough to perceive the immense Superiority of their new Subjects to themselves, in all that was truly essential and praise-worthy, quickly forgot the Haughtiness so natural to those whose Right of governing is founded on the sword alone, and adopted the Spirit and Institutions of that illustrious People with a Willingness and Prompti-

Promptitude that reflected more Credit on their Judgment and Perception than the Reduction of the Chinese had procured Reputation and Glory to their Valour.

HENCE in a short Time both the Rulers and the Ruled were mixed and incorporated together in such a manner as entirely obliterated, the very Remembrance that any Differences or Disparity had ever subsisted between them; and became so intimately blended, as to resolve themselves, imperceptibly, into one single Nation, and to compose the firmest as well as the most extraordinary Union that has ever been recorded in the Annals of Mankind.

It has, indeed, been suggested that there is little or no room either to wonder at, or applaud the Sagacity of the Tartars in exchanging their own savage Customs for those of so civilized and intelligent a People as the Nation they had subdued. But they who argue in
this

this manner forget that the Northern Nations that over-ran the South of Europe, were very far from imitating the Tartars, in this particular, and for a great Length of Time still continued barbarous, and uncivilised.

FROM this Recapitulation of Facts it appears incontrovertibly how much they deviate from their true Interest, whose Avidity of ingrossing whatever can exalt them in their Imagination induces them to monopolize all Pretensions to Supremacy of Merit; and how much more wise they are whose Ambition knows where to stop, and how to deal out with an impartial Hand that Measure of Applause which is due to the respective Exertions of Genius without endeavouring to annihilate every kind of Worth that has not fallen to their own Lot, or to depreciate Talents wherein they themselves do not conspicuously excell.



C H A P. LXIII.

VERY different from the salutary Maxims and Practices adopted and pursued by the Nations afore-mentioned, have those of the French been at all Times and Places, and even in all Circumstances.

FAR from shewing the least Willingness to set other Nations on a Parity with their own, or acknowledging that these have produced Individuals of superior merit to any France can boast of, it is with Reluctance they have condescended to admit their Pretensions of Equality to have a just Foundation in some Respects. But still their Allowance even of these Pretensions is limited to such Things only as are but
of

of a secondary Worth. In the Scale of Comparifon between themfelves and the reft of the World they are highly averfe to place any of thofe great Qualities that might on a ftrict, impartial Examination, exalt the intellectual or the moral Character of others above their own.

HENCE amidft the many Difcuffions they delight in concerning their Neighbours it is peculiarly obfervable that the French chiefly touch on their Outfide and Manners, which they firmly believe they have an indubitable Right to turn to Ridicule, or at leaft to reprefent as faulty and unconfonant with Propriety and Delicacy.

NOR, indeed, is it in the leaft furprizing they fhould find the moft ample room for Criticifm and Cenfure in others when the only Standard by which they judge them is that System of Ideas and Ways they have thought proper to frame for their own Obfervance.

PURSUANT to this Rule which, as Mr. Pope remarks of the inexorable Criticifers and Condemners of Shakespear, is like trying a Man of one Country by the Laws of another he is not bound to keep, the French proceed with an Arrogance and Presumption the more inexcusable, as they have the Assurance to cover them with the Mask of Equity by adhering scrupulously to the Precepts and Regulations according to which the Trial is to be conducted, as if they were formed on the most righteous unexceptionable Plan, and not devised, as they are, after such a Manner that none but themselves can stand the Test of their Capriciousness and Absurdity.

THESE are the Methods used by the French to maintain their pretended Superiority over other Nations, but which, instead of effecting the Purpose they propose, only serve to render them, if not odious, at least ridiculous and contemptible in most of those very Respects wherein
they

they entertain no doubt of being universally admired.

IT is in vain they alledge the Diffusion of their Modes and of their Language as Proofs of the transcendant Reverence the World holds them in. The first is no Argument of Deference, but may fairly be accounted one of the transitory Tastes of Mankind, who, without attending to the intrinsic Merit of any Fashion, take it up merely as such without any other Reason, and leave it off just in the same Manner.

THE second, indeed, is rather more plausible; but still cannot be received as a Token of superlative Esteem. When the Language of a People becomes more general than that of any other, we are to seek for the Cause not so much in its genuine Excellence, as in the political Considerations that influence the Transactions of the Public.

W H E N a great Nation exerts itself in a
conspicuous Manner and extends its Power
and Importance by Conquests and Estab-
lishments

lishments of various Kinds, it is natural the World should take Notice of it, and it no less necessarily follows that, from the Motives of general Correspondence, the Use of its Language should increase in Proportion to its Acquisitions and the Multiplicity of Affairs it is of course engaged in.

T H U S the Latin Tongue became, in a Manner, the universal Language of Mankind in the Time of the Romans. Thus the Spanish, during the triumphant Æra of that Monarchy, was as fashionable as the French is at present.

B U T it should not thence be inferred that either the French or the Spanish Nations were held in a Light of Veneration by their Neighbours, since, on the contrary, their Politics exposed them justly to Detestation on all Sides : and nothing but the absolute Need of common Intercourse could have forced Men to speak the Language of a People whose ambitious restlessness impelled them to a boundless Interference in all Affairs they could bear a Part in, and to seek for every Occasion of creating and perpetuating

tuating Troubles and Disturbances among their Neighbours.

HENCE it appears that this so often repeated Motive to engage the Approbation and the Preference of the Public, in Favour of the French Language, its general Diffusion, is wholly of a contrary Tendency to what they would represent it : and rather reminds us of the real, iniquitous Origin of that Diffusion than convinces the rational and attentive of the Propriety of allowing it the Vogue and Incouragement it still meets with in so many Parts of Europe.

BOTH the French and the Spaniards seem to have been equally guilty of that impolitic Vice of undervaluing and insulting their Neighbours, those chiefly over whom they had established their Dominion: and of taking an avowed Pleasure in shewing them how low they stood in their Estimation.

DURING their Possession of the Sovereignty of the Low Countries, this Absurdity was visibly imprest on the whole Conduct

duct and Behaviour of the Spaniards ; who were so fully satisfied of their own Pre-eminence in all Sorts of Qualifications and Accomplishments, that they could hardly be persuaded by the clearest Calls of their most immediate Interest to trust the Management of any Business of Importance to any of the Natives ; whom they considered as Beings of an inferior Make, unfit to be ranked with themselves in point of intellectual Endowments ; and thought it enough to leave them a Participation in the executive Departments of Government without suffering them to enjoy any essential Weight in those Deliberations whereon the Springs of Action were depending.

THE Consequences of this Treatment of the Natives were such as they cannot fail to prove in all Countries. Fired with the justest Resentment and Indignation, their whole Study was to traverse and impede every Scheme and Measure adopted by the Spaniards, whom they viewed in no other Light than of Contemners and Oppressors of a People whom they deemed helpless and unable to resist their Oppression. The
Moment

Moment an Opportunity offered of throwing off the Yoke, they embraced it with a Warmth and Eagerness that convinced their Tyrants they had been even more hated than feared; and taught them, at the same time a Lesson never to be forgotten by such Nations as wish to conciliate the Affections of others who are subordinate to them, that nothing loosens the Bands of Obedience so effectually, as to affront the Understanding of Mankind, by letting them see that we think them unworthy and unfit to be trusted with the Administration of their own Concerns.

By a Similitude of Conduct in that unfortunate Kingdom they had acquired by the most bare-faced Usurpation, they rendered themselves no less obnoxious to the Execration of the Natives; who waited with Impatience for an Occasion to expel them from a Country where, had they demeaned themselves with any tolerable Prudence and Moderation, they might easily have preserved a lasting Footing, as the Portuguese were far from cherishing any Aversion to the Spaniards till they had given Birth to it
by

by their Haughtiness and Partiality ; till they had manifested by their daily Proceedings, an insuperable Contempt of them and a settled Resolution to refrain from no Acts of Violence, however flagrant, in order to keep them in the most ignominious Subjection, by depriving them of every Remnant of Authority, and by treating them in such a Manner as if they had been determined to shew they considered them as unqualified to claim any Right in the Direction of their public Affairs,

THE Behaviour of the French has not been attended with more Wisdom and Equity than that of the Spaniards in most Instances of the same Nature. Wherever their Power has been felt their Expulsion was never regretted and they always left behind them the Remembrance of a People who are infinitely more amiable on the Footing of Equals and taken individually, than in the collective national Situation of Masters.

IF we carry our Retrospection to those unenlightened Ages that saw the Folly of
the

the Crusades predominant over all the Christian World, We shall find that none of those military Pilgrimages were attended with more Mischiefs than those wherein the French acted a principal Part.

To say nothing of the barbarously contemptuous Treatment of those Countries through which these lawless Multitudes pursued their Journey, let us advert to those Nations and States, where they were occasionally obliged to sojourn, and fix, as it were, their Head-Quarters for a while. Certain it is that such of the Natives as have transmitted to Posterity Accounts of the Behaviour and Proceedings of the French may well be supposed not to have been guiltless of Exaggeration. But without appealing to them alone, there are other historical Monuments that bear ample Testimony to the Truth of the many Complaints against the Pride and Presumption of the French. One of their own most illustrious Writers declares positively against them and acknowledges, with a noble Ingenuity, *Que les Francois qui avoient Part a ces Expeditions n'avoient rien fait pour se faire souffrir*, that the French
who

who bore a share in those Expeditions had done nothing to recommend themselves.

THE Truth was that the whole Tenour of their Words and Actions had rendered them insupportable. Their Insolence knew no Bounds; and as their Strength and Numbers enabled them to insult People with Impunity, they carried their Audaciousness to such Lengths, that even they to whose Assistance they were sent lost all Patience, and became their most dangerous Enemies; as, from the secrecy of an Hatred which they did not dare to avow, they employed all those Subtleties and Artifices which a false Friendship is so fertile in suggesting against those to whose Prejudice we have not Courage enough to act otherwise than underhand.

It is not unnecessary to add that this Deportment of the French proved highly injurious to the Common Cause they were engaged in. Not only they, but the other Confederates felt the Resentment of a People the French had industriously laboured to revile in the grossest manner, and to abuse

abuse by all those Means and Ways which through they may not detriment the Persons, yet hurt, in the most virulent, outrageous manner, the Minds of Men, and leave those Traces in the Soul that are never effaced and are always kindling it up to Vengeance on the least Prospect of carrying it into Execution.

THIS Arrogance of Disposition was no less flagrantly demonstrated in the numerous Expeditions of the French into Italy some Centuries after; and may, in a great Measure, be assigned as the leading Causes that contributed to the ill Success they met with in that Country.

THE like strain of Impertinence accompanies them in an equal Degree to this Day; and their aforementioned Countrymen the Great Montesquieu confesses it without endeavouring at any Palliation either with regard to the past or the present Times. His Words are clear and decisive, *chez une Nation etrangere nous ne nous contraignons point, & nous avions autrefois les Defauts qu'on nous reproche aujourd'hui.* We do not, among Strangers be-
have

have with Moderation and Decency, and we had formerly the same Defects that Foreigners now reproach us with.

CONFORMABLY to this Imputation nothing is more usual than to hear a Frenchman, in the Impetuosity of his Discourse, depreciating the Manners and Customs of a Country where he is, as it were, on meer Sufferance and depends on the Natives for Countenance and Support. A Frenchman when entered on this Topic absolutely forgets all Temper and Discretion, and seems to think it an Entertainment to his Auditors to hear him expatiate on the eminent Merit of his Countrymen: As if such Harangues were not an effectual Insinuation, however indirect, of the Inferiority of other People in these Matters.

AN Englishman, tho fully prepossessed in favour of the Ways and the Habits of his Countrymen, still, when abroad, conforms without Murmuring or Reluctance to what is customary and usual, and has too much Modesty and Deference for the Persons he converses with to condemn their Practices for differing from those in England: whence Foreigners concur in an Opinion of long standing that the English are much more acceptable out of their Country than the French are out of theirs.

FROM a Preference of their Manners the Transition is easy to a Preference of their Parts and Capacity to those of other Nations: and we are not to wonder if elated with their imagined Superiority in the former, the French should challenge a no less Degree of Excellence in the latter.

BUT as in the Career of Vain-Glory it is difficult to bridle Fancy, the Presumption that urges the French to represent themselves, in general, above the rest of Mankind, induces Numbers of them, in particular, to assume such Airs of Exaltedness among Foreigners, as not seldom lay them open to the severest Mortifications.

THIS unhappy Defect is chiefly notorious among such of their Grandees as act abroad in a publick Character: many of whom have thereby drawn themselves into the most alarming Perplexities, and instead of inspiring any Respect for the Office they were invested with, have rendered themselves odious, and highly detrimental the Business committed to their Management.

Among other Instances of this unseasonable Display of Haughtiness, the French ought never to forget that memorable one of the Duke of Villeroi, Ambassador to the celebrated Victor Amadeus, then Duke of Savoy, and afterwards King of Sardinia, whose high Spirit was so exasperated, and took such unpardonable Offence at the provo-

provoking Freedoms of this French Nobleman, that to them may, without Hesitation, be greatly ascribed the Resolution of this Prince to abandon the Cause of Lewis the Fourteenth, and to join the grand Alliance against him.

THIS Failing is so truly national in France, that even some of their best and wisest Men have been guilty of it on Occasions where the least Reflection would have taught them to avoid it as a Rock on which their fairest Hopes might be wrecked. Witness the no less dangerous than celebrated Answer made by the famous Cardinal Polignac, Minister Plenipotentiary of France at the Treaty of Utrecht, to the Dutch Ministers, *Nous traiterons chez vous, nous traiterons de vous & nous traiterons sans vous*, we shall treat in your own Country, we shall treat about you, and We shall treat without you. Words that had like to have cost him and his Master, the aforesaid Lewis, very dear from the Scandal they gave to the various Members of the Confederacy, who saw by the Usage the Envoys of Holland met with what their own would be if that imperious Negotiator (tho otherwise an illustrious and respectable Character) had found any Opportunity to treat them in the same Manner.

C H A P-



C H A P. LIV.

TO what has been said on the Topic of Literature, it may be added that in that Branch of Ingenuity which has most contributed to the Furtherance and Diffusion of Learning, the Art of Printing, the French have no Right to claim an Equality with the English. Not many Years since it was on a very indifferent Footing; and even now it is on a much less perfect one than in England. Excepting what comes from the Royal Press in the Louvre, and perhaps two or three capital Printing Houses, few Books are, in general, remarkable for the Neatness of their Types, and the Fineness of Paper; Defects the more worthy of Observation, as in the Royal Patent that is found at the Beginning or End of every

Book, and is a Passport without which none dares appear in Public, there is a special Clause enjoining very particularly that Care shall be taken that both the Print and the Paper be good.

THIS Royal Patent, which the French call the King's Privilege, naturally reminds one of its constant Companion the License of Publication; which must be obtained previously to the former, and is the great Barrier to the Communication of Thoughts throughout France; where, whoever is desirous of publishing his Writings in a legal manner, must carefully weed them of all such Passages as might give Offence to People in Authority, or strike, however indirectly, at the Establishment of Things in Church or State, otherwise his Manuscript, instead of procuring him either Honour or Profit, would only render him amenable before a very severe Tribunal.

THEY in whose Option it is to grant or to refuse a License of Publication

cation form a numerous Body, and are divided into several Classes, every one of which presides over a particular Department of Science or Genius, the Proficients wherein are consequently, obliged to submit their various Performances to the Revival of these respective Judges. This Circumstance invests them with more Power than they may seem at first Sight to enjoy; as exclusive of those national, avowed Tenets which no one must be allowed to call in Question, it is far from improbable that some of these Gentlemen may cherish a Predilection for others which they are so strongly wedded to, as not to suffer any contradictory Opinion to see the Light.

THUS it may reasonably be presumed that many ingenious Productions no ways detrimental to the Peace of the World, either in spiritual or temporal Matters, have been arbitrarily and unjustifiably suppressed through private Prejudice, or merely to preserve an Unanimity of Sentiments on Things perfectly

indifferent in their Nature, but which either Bigotry, or a groundless Apprehension of imaginary Evils, represented as pregnant with Consequences of a fatal Tendency.

NEITHER is it any Temerity to suspect that Envy or Enmity may not unfrequently enter into the Motives alledged for putting a Negative on the Appearance of Things of great Merit; and that Pretexes of Irreligion, Immorality, or of too much Freedom with Affairs of State, may be pretended, in order to silence those Talents whose superior Lustre might eclipse their own.

HENCE To obviate the numberless Difficulties which Tyranny and superstition have combined to throw in the way of Liberty of Thinking and writing, no few venture to commit their Thoughts to the Press under the cover and Protection of a false Title Page attributing to London, Amsterdam, or any other foreign Place, what, in spite of this Disguise

guise, is well known to have been printed as well as written at Paris.

NOTWITHSTANDING the Danger incurred by these Practices, the Thirst of Gain induces many a Bookseller to run the Risks of the heavy Penalties and Chastisements he is liable to, in Case of a Discovery ; which, however, seldom happens, from the immense Precautions taken to prevent such a Misfortune.

THERE is between the Booksellers and the Printers concerned with them in these hazardous Enterprizes, such an inviolable Spirit of Secrecy, that, in Defiance of the indefatigable Vigilance of the Lieutenant of Police, at Paris (a Magistrate officiating in the Joint Characters of a Roman Cenfor and a modern Inquisitor) Voluminous Editions are, sometimes, carried on of Works, of which the Authors and Publishers would meet with the most unmerciful Treatment, if unhappily for them they could be detected.

THERE goes a Story that this Magistrate having, by Dint of the most diligent

gent and expensive Inquiry, discovered a House wherein Business of this Nature had long been transacted, and where, in particular, a periodical Performance was regularly printed highly offensive to the ruling Powers, he hastened thither with the utmost Expedition : but the friendly Genius of the Printer had been there before him ; and all who acted their Parts in this dark Scene had been so timely forewarned, and had exerted themselves with so much Alertness, that he found, on his Arrival, no Traces of the Intimation he had received, and went away completely disappointed : not, however, without being fully apprized of the Inutility of his endless Searches, and of the unshaken reciprocal Fidelity of those thro' whom alone an effectual Discovery could be made : for no sooner was he returned to his Coach, than he found a Pacquet inclosing a Sheet of the Work in Question, quite fresh and wet from the Press, and a Scroll informing him that his Bribes were unavailing, and that the Profits of the Work enabled the Parties interested in it to bribe much higher.

CH A P.



C H A P. LXV

SUCH is the Situation of the Press in France, a Country where they who have the Management of Things imagine that nothing concerns them more essentially than to nip in the very Bud, every Project that has the least Tendency to promote a free Exertion of Thought; as well as to discourage any Liberty of Speech on Subjects relating to public Affairs.

THIS Conduct they deem the more necessary, as they look on the French Nation as the most inclined to Unruliness and Sedition in their Temper of any in Europe, and of a Disposition to lose no Opportunity of indulging this Turn of

Mind if they could do it which any
Prospect of Safety

IN order, therefore, to preserve Tranquillity, they judge it absolutely requisite to use every Restraint to fetter and curb, in all possible Instances, this native Ungovernableness; which, notwithstanding the Carefulness and Attention of the Government, is, they affirm, but too apt to break out and manifest itself in Spite of all Controul,

As Proofs of this obstreperous, resistive Disposition in the Natives of France, the frequent, tumultuous Complaints of the Vulgar, on any accidental Grievance or Calamity, are cited, and the outrageous Degree of Violence wherewith they inveigh against the supposed Authors of their sufferings: a Violence that would not end in Words were they not fully convinced of the Impracticability of proceeding any farther; and that Deeds would only serve to aggravate the

Load

Load their Discontent and Murmuring,
represent as intolerable.

To corroborate these Allegations
against the Generality of the French,
the Licentiousness of Individuals is also
quoted, and the frequent Riots and Broils
among the lower Classes, and even the
younger sort of the middle and decent
Stations in Life.

If we were to believe the Admirers
and Advocates of the Government of
France, it is chiefly, indeed, to prevent
these Mischiefs that every Liberty con-
sistent with public safety and conducive
to the Quiet of Society is allowed the
French with the View of diverting their
Minds from the Pursuit and Perpetra-
tion of those Enormities that are the
usual Consequences of too indiscreet a
Restraint on the Passions of Mankind.
Which must necessarily have some Vent,
and, for want of due objects to employ
them, will of Course direct their Warmth

and

and Impetuosity to less innocent Grati-
fications

THIS is the main Augument on which is founded the unlimited Toleration of all those Pleasures and Diversions that are of a public Nature: and which, in France, are permitted at all Times and Seasons, without dividing, as Shakepeare says, " the Sunday from the Week, " nay we may truly assert, converting this of all others, into a Day of universal Sports and Recreations; the worst as well as the best of which, are peculiarly reserved for it, in order to render the Enjoyment of them the more complete throughout all Ranks and Degrees.

THE Celebration of Festivals is not more marked by the religious Solemnities appropriated to them, than by the Amusements and Pastimes of all Denominations, that seem a kind of Appendix and Expletive to eke out the Remainder of a Day which is generally rather looked upon as designed for Mer-
riment

rimment, than as set apart for more serious Purposes.

WHEN we review the Motives assigned by the French Government for its avowed Connivance at, or rather Encouragement of, all that species of Revelry and Dissipation which fills up the Leisure of People, without indangering the public Repose, however meritorious such a Conduct may appear in itself, there is no Reason to give any other Praise to those who are so circumspectfully observant of it, than of acting conformably to the System it is intended to support, that of Keeping subjects intirely submissive, and depriving them, by every Artifice and Method, of all Means and even Inclination to disturb their Superiors in the Exercise of unbounded, unquestioned Authority.

THAT this is their principal Aim no one can doubt who reflects that, in all Ages and Countries, they who have aspired at, or possessed, arbitrary Sway, have

always

always been remarkably sollicitous to provide as amply as possible for the Entertainment of People of all Conditions : well judging that Mankind are never so little attentive to the pernicious Designs of their Rulers, as when these are expert in strowing with Flowers the Road to the precipice they are leading them to.

I F we consult the Annals of Rome immediately antecedent to the Downfall of the Republic, we shall find the various Competitors for Power courting the Favour of the People through the most boundless Profusion of Shews and Spectacles ; and deluding the Thoughtless Commonalty by the fairest Appearances of Indulgence and Condescension to their Humours. By these Means they drew off their Minds from too close an Inspection into the Measures pursued by the Heads of Parties : who, under Pretext of displaying their Magnificence and Generosity, and of recommending themselves to public Notice and Regard, by Acts of Munificence and Bountifulness, had no other Aim, in Reality

lity, than to misguide and overreach the credulous and easily deceived Multitude; and to debauch their Morals, by plunging them into a Course of such frivolous Occupations as would effectually enervate their Intellects, by begetting an Oblivion of their more serious Duties, and an Indifference for all Objects but such as administered to their Passion for Pleasure. As this had chiefly caused, so it was the only Passion that survived, the Extinction of that spirited manly Gravity which had characterised them, during the free and virtuous Periods of that famous Common-wealth; and the loss of which speedily put an end to their Liberty, by introducing that Levity and Relish for trifling Amusements which are the general Prelude and Pre-sage of the Ruin of all free States.

As this Policy had so completely succeeded in bringing the Romans under Subjection, they to whom the Reins of Tyranny were transmitted most carefully adopted so useful a Precedent, and, in no very long space of Time, operated a total
change

Change in the Character of that People: Even before the Expiration of the Reign of Augustus, they were so thoroughly degenerated as to exhibit the very reverse of that Picture of their Ancestors which both their own and other Historians have unanimously drawn with such honourable Colours. Instead of that determinate Fortitude of Soul by which they maintained Independency at Home, and became formidable to all their Neighbours, they were grown the most abject of Sycophants, and vied in the Meanness and Servility of their Obedience, with the most slavish Nations recorded in History : and as much as of old they had been renowned for a Contempt of Effeminacy, and the unremitting Practice of the most arduous and self-denying Virtues, they were now equally noted for the most shameless Addiction to all Manner of Voluptuousness, and for being no less abandoned to the most infamous and profligate Degree of Interestedness and Venality, in order to support themselves in that luxurious, dissolute Course of
Living

Living from which, when once addicted to it, Men are so seldom reclaimed.

I N latter Ages, the same Conduct has never failed to produce the same Effects. Constant Experience teaches that such as labour to establish Despotism seem so well apprized of the Utility of such Practices to their Designs, as always to have special Recourse to, and consider them as principal Requisites in the Execution of such a Scheme.

Without searching for Instances abroad, enough may be found among ourselves, at no very distant Date, that between the Restoration and the Revolution; when the many Partizans of the Court, and of the Measures it was glaringly and barefacedly pursuing, exerted all their Zeal and Activity to precipitate the Nation into a Forgetfulness of the imminent Danger it was in of losing its Liberty for ever, by immersing it in a Round of Amusements and Pastimes, and industriously circulating a Taste for Pleasure that fatally contributed

to

to shut People's Eyes on the flagitious Projects then in Being, and which were not thoroughly perceived till they were almost accomplished.

Lessons like these cannot too frequently be held up to the Recollection of Mankind: particularly when the Return of a Fondness for unnecessary and expensive Diversions renders the Reflexions on its Consequences especially proper and seasonable.

As to the Imputation of an unruly, seditious Temper, which the Friends and Abettors of arbitrary Power in France, are so ready to fix on the Character of the Natives, it is no more than a Pretext which all the Adherents to tyrannical Administrations are sedulous to employ in Vindication of the oppressive Maxims of their Patrons; who are too well persuaded that Force alone must prove the Foundation of a Power of which they are determined to make an illegal iniquitous use, to trust the People with

with any Means of Resistance they can find the least opportunity to deprive them of.

INSTRUCTED by Examples of which it is hoped, this Country will never afford a Repetition, while prompted by sentiments of Humanity we compassionate the Case of a great and rival Nation, worthy most undoubtedly of a better Fate, let us, at the same Time, remember by what steps it was brought to its present Condition; and learn to read in its Destiny, those Warnings that Prudence directs Mankind to extract from the Errors and Misfortunes of others.

END OF THE SECOND VOLUME.



